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The Turkic Civilization lost in the Mediterranean basin

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Contents

The President of Azerbaijan, Heydar Aliyev, in reply to the well-known Norwegian scientist Thor Heyerdahl's statement about the common roots of ancient Azerbaijani-Scandinavian cultures noted the importance of researching these historical relations. The Old Scandinavian sagas openly write about the culture brought to the North from Troy, the eastern coast of the Mediterranean sea, by Turks and Trojans.

The Turks, like their distant Indo-European, Semitic, Caucasian and other relatives were born in Western Asia and left Mesopotamia many thousands of years ago. According to the English scientists S.Lloyd and G.Child, the Turanians, who settled in the basin of the Tigris and Euphrates ten to twelve thousand years ago, moved to Asia. The same can be said about the Indo-Europeans and other Fore Asian peoples, who migrated to different parts of Eurasia, thereby giving rise to modern language families.

Thus, the Turks who made up only part of the Turanian race settled in Central Asia cannot be considered Central Asians by blood. According to old sources, some Turanians who migrated Westward established the early Mediterranean civilization. They were those Turks who were considered by N.Y.Marr, a well-known Soviet linguist of the 1930s, to be pre-Roman, pre-Greek Turkic settlers of the Mediterranean coasts.

The book «The Turkic Civilization of the Mediterranean» is devoted to the study of the early onomasticon of the region and will reveal the secrets of the Etruscan writings, which contain the mysteries of the early Mediterranean civilization. The nation which later became the Etruscans was known under the name **Tursci** in Latin. This word is from the same origin as old **Turuska,** which denoted the old Turks in

some ancient languages. The language of the old **Turuskas** discloses the mysteries of the Etruscan writings and of the early Mediterranean civilization, as a whole.

Now we can explain why the old Scandinavian sagas dealt with the Trojans and Thracians as Turks and why Thor Heyerdahl, a great scientist, wrote about the existence of the same civilization between the West and Azerbaijan- an old Turkic land.

ACADEMIC EDITOR'S NOTE

The Etruscans passed down a highly developed culture to later Europeans. The first democratic institutions and the initial pattern of parliament in Rome were founded by the Etruscans. The Renaissance, which revolutionized life across all of Europe had its roots in Etruscan civilization. The creators of the masterpieces of pre–Roman Italy, most mythological personages, philosophers, writers, scientists whom we have become accustomed to know as Greek or Roman by origin were all early Mediterraneans. Finally, their assimilated languages were used as «building materials» in the formation of Latin and Old Greek languages, which are now considered by linguists to be «the substratum of unknown origin». However, this research will show how the so-called «unknown» and dark world of the Etruscans and Trojans and other related peoples of the region is sufficiently transparent.

The book «The Turkic Civilization of the Mediterranean» reveals the Turkic origin of the early languages of this region. Thanks to a strong knowledge of old and modern Turkic languages the author has discovered that the mysterious Etruscan writings were written in a language of a Turkic feature. These findings challenge traditional theories that limit the history of the old Turks to Central Asia. It is worthy of note that, the author has based the theoretical background of his research on European sources. He asserts the existence of a Turkic culture in the region based on stories from old Scandinavian writings about the Turkic origin of the Trojans and Thracians, old Turkic kings of Sweden and Norway and the conclusions of outstanding European linguists about the Turkic origins of the Etruscans, etc.

The result of this long research is completely compatible with all of these sources. The Turkic origin of the Etruscan writings is based not on separate words, as was revealed by previous research, but on

the whole lexico-grammatical system — the unity of all aspects of the language.

The conclusions of this book open a new stage in historiography promoting revaluation of the ethnic realities of some regions of both Europe, Asia Minor and the Caucasus as well as the correction of outdated traditional viewpoints that link the presence of Turks in Asia Minor and the adjoining territories to Middle Ages.

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Introduction

The first Indo-European tribes, settled in the Mediterranean basin during the second millennium B.C., inherited the highly developed culture of the early inhabitants of the region. The problem relating to the languages of the early Mediterranean peoples has remained unsolved, although this issue has been researched during the last 500 years. Key languages have been examined from all over the world: Aramaic, Hebrew, Greek, Latin, Hittite, Lydian, Coptic, Chaldean, Egyptian, Celtic, Gothic, Albanian, Basque, Abhaz, Old Norse and many others [153, 172].

The Etruscan writings, the mythological names of Greece, Rome and Troy, the substratum in Old Greek, Latin and other ancient languages, preserved some information about the origin of the aboriginals require interpretation.

In relation to the origin of the Mediterranean aboriginals there is a great discrepancy between antique traditions and the opinions of European linguists. According to the authors of antiquity, the Thracians, Pelasgians, Trojans and Etruscans were all kinsmen. Thracians and Trojans have a close relationship in the «Iliad». As K.Blegen writes, the Trojans were part of the Thracian tribes who came to Troy during 3000 to 2500 B.C. from Eastern Europe [144, 174]. The name **Dardan,** the legendary forefather of the Trojans [41, 57], reveals the Dardanian origin of the Trojans. The **Dardans** were one of the biggest Thracian tribes [76, 518].

To Apollodoros, Dardan was the grandfather of Tros, the legendary founder of Troy [41, 353].

As for the Etruscans, ancient traditions indicate that they are descendants of the Trojans, who came to Italy after the collapse of Troy.

The collapse of Troy coincides with the time of the appearance of the Trojans **(Tursha)** together with other sea peoples in Egypt [74, 109] – the 13th century B.C. Simultaneously they migrated to

Italy. They were the same **Tirsens,** described by Herodotos, to have migrated to Italy from Asia Minor as a result of famine [59, 42].

These **Tirsens,** according to Dionisi Halikarnaski, a Greek historian, were the Pelasgians. According to him, Tirsens (or Tirrhenians) and Pelasgians were the same nation [68, 95]. This idea is shared by Helanik of Lesbos, a 5th century Greek historian, who informs us that the Tirsens were initially called Pelasgians and, after the Greek occupation in Greece, some of them went to Italy [68, 95].

Thucydides, an old Greek historian, thought differently. To him, the Tirrhenians formed a greater ethnical union,the Pelasgians being only part of them [68, 98].

The idea of Etruscan - Pelasgian kinship in our times was supported by some linguists, who discovered a close relationship between the Etruscan writings and the writings found on the island of Lemnos which was once settled by the Pelasgians. They possess only some dialectal differences [68, 104; 146, 39].

Thus, the Thracians, Trojans and Etruscans on the one hand and the Tirsens (Etruscans) and the Pelasgians on the other appear to be ethnically interrelated. However, some European linguists, not taking into account the traditions of antiquity, have tried to relate the Thraco – Pelasgians to the Indo-Europeans. Neglecting the information of D.Halikarnaski, Helanik de Lesbos and Thucydides about the Pelasgo - Tirsenian kinship, they isolated the Pelasgians from the Tirsens as Indo-Europeans, while the latter was considered to be of unknown origin. They also neglected the commonly known relationship between the Etruscan (Tirsenian) and Pelasgian writings, thereby excluding the Indo-European origins of the latter.

Contradiction is also revealed in relation to Thraco – Trojan languages. These two peoples, mentioned in the «Iliad» and in other sources of antiquity as being kinsmen, are referred to as originally different peoples – the Thracians as Indo-European, but the Trojans as non – Indo-European.

Neither the information of old Scandinavian sources about the Turkic origin of the Thracians and the Trojans, nor the Turkic elements discovered in the Etruscan language, were given due attention by linguists. They associated these Turkisms with contacts between «Asian» Turks and the old inhabitants of Asia Minor, where the ancestors of the Etruscans had settled [106, 13].

Could there have been any Etruscan – Turkic contact if the first Turks are alleged by European researchers to have appeared in Asia Minor in the Middle Ages?

The ancestors of the Etruscans, known to have left Asia Minor in the first millennium B.C., could not possibly have had any contact with the Asian Turks of the Middle Centuries. The truth is that the Etruscans themselves were Turkic by origin like their Trojan ancestors, who are referred to as Turks in old Scandinavian sources.

The exclusion of the Turks from Mediterranean civilizations is connected with traditional theory, according to which the motherland of the Turks is Central Asia. However, this view is incompatible with the results of the Nostratics, which revealed the kinship of different language families of Eurasia and Africa. According to this branch of linguistics, at some time in the dim and distant past, mankind shared a single language. This became split into different dialects and changed over long periods of time. Fore Asia is considered the cradle for Nostratic languages (Indo-European, Semitic, Uralic, Turkic, Caucasian, etc. [11, 28].

This has been proved by the discovery of lexico-grammatical features common to these languages. For instance, the personal pronouns **mon, ton, son** («I», «you», «he») in the Mordva (Uralic) language and the possessive pronouns **mon, ton, son** («my», «your», «his») in French are evidently of the same origin [80, 106]. To them can be added the Turkic **men, sen** («I», «you»), Georgian **me, shen** («I», «you»), etc.

The relationship of Nostratic languages has been proved by numerous linguistic facts - very often on stable phonetical changes.

For instance, Nostratic **d** is observed to have changed into **t, z, y** in different proto-languages: Nost. **daka** «near», Semitic **dak,** Mongol **daga,** Turkic **yakın** «near», Sumerian **zag** «edge» [94, 19; 177, 215].

Nostratic **L** is observed to have changed into **sh** in Turkic languages whilst it has remained unchanged in other language families: Nost. **ala** «food», Indo-European **hel** «to feed», Semitic **alya** «fat», «grease», Turk **ash** «food», **asha** «food», **asha** «to eat» [177, 260]; Nost. **yela** «light», «bright», Dravid **el** «light», Kartvel **el** «to shine», Turkic **yashu** «to shine» [177, 281].

Linguistic facts to demonstrate the distant relationship of Nostratic languages, including Turkic, cover all spheres of these languages – lexicon, morphology and phonetics.

There is a great deal of literary evidence and dictionaries to support the view that all Nostratic languages, including Turkic, originate from a common root. If this is the case then why should the Turks be considered to have taken their origin from Central Asia when they have a common lexical and grammatical layer with other Nostratic languages, i.e. Indo-European, Uralic, Caucasian, etc.?

In addition to the large comparative material that demonstrates the distant relationship of Nostratic languages, we have our own evidence that reveals the distant relationship of the Turkic and Latin languages. Some Latin words with the initial **-v,** for instance, correspond to the Turkic words which begin in **-o, -u:**

Latin	**Old Turkic**
vola «palm», «sole»	**ul** «sole», «fundamental»
voco «to call», «to name»	**oki** «to call», «to name»
voc «voice», «word»	**ok** «voice», «word»
vulgo «a large quantity»	**ulug** «big», «great»
vulqus «people», «folk»	**ulus** «people», «nation»

We consider these similarities to be of Nostratic origin because the Latin counterparts of the compared words are also found in other Indo-European languages. Therefore, they cannot be referred to as later borrowings from one language to another. For instance, **voco/voc** in Latin is the same old Indian **văk** «word», Avestan **văxš** «word», etc., regarded by linguists as common Indo-European elements [55, 183]. However, the Turkic variants (**okı, ok**) permit us to refer all of these words to a group of relative languages larger than the Indo-European ones — the Nostratic languages, of which the Turkic languages are a part.

The distant relationship of the Nostratic languages is also seen in the phonetical series of Turkic **ulug** «big», Latin **vulgo** «large quantity», Slavonian **velik**, Dravidian **val,** Uralic **wola**, Semitic **w(l)** all with the meaning «big», «large», etc. [178, 109-110].

Thus, Turkic languages have an evident relationship with the Nostratic (Indo-European, Uralic, Semitic, etc.) languages.They cannot be isolated from the history of Western civilizations, in particular, from those of the Mediterranean basin. The theory about the Central Asian origins of the Turkic languages contradicts their distant relationship with the Indo – European, Semitic and other languages. Like other Nostratic peoples, the Turks have migrated to different parts of Eurasia. Only some of the Proto-Turks migrated to the East, whilst others, concretely those of Thraco-Trojan origin, could have initially settled somewhere between the Caucasus and the Mediterranean basin independently from the Asian Turks.

The English scientists I.Lloyd and G.Child maintained that the Turks, who settled in the basin of the Tigris and Euphrates in the 12th millennium B.C., took an active part in the creation of world civilization [11, 57]. One of these was the Etruscan civilization.

Some European linguists found Turkic elements in the Etruscan language, but they could not go further on into the depths of that language, as it needed the knowledge of all the Turkic languages, in particular, those that kept the oldest phonetic features of the Proto-Turkic language. For instance, the Chuvash language is

known to differ from other Turkic languages with its frequent usage of the pre-positional interdental **th** instead of the common Turkic **y**: Chuvash. **thithen** «shining» — common Turkic **yashin** «radiance». The Chuvash variant is the key to the origin of the Etruscan **thesan** and is defined by linguists as denoting «radiance», «daybreak».

As we shall witness in the corresponding chapter, the Chuvash variants of the Turkic words with the initial **th** serve as the key to the origin of numerous Etruscan words.

In some cases Etruscologists managed to identify the meaning of some Etruscan words; not simply by guessing them to be of Turkic origin. For instance, the verb **flerth,** correctly translated as «to show itself», is identified as being the Turkic **belirt** («to show itself», «to signify») with the account of the widely spread **b-f** and **t-th** consonant shifts. These two examples (**thesan, flerth**) vividly show that the identification of the Turkic character of the Etruscan language is only possible through a profound knowledge of Turkic languages - with a special orientation to their phonetical systems.

The answer to the question, relating to the origin of early Mediterranean languages, requires varied research into onomasticon, writings and the lexical substratum, left in the Indo-European languages of the region, as well as information from old sources.

I. Who were the Pre-Indo-Europeans of the Mediterranean Basin?

The Greek and Italic languages of the Mediterranean basin are known to have been preceded by those of non – Indo-European origin, previously not identified by linguists. Indo-Europeans are considered to have arrived from Eastern Europe. The arrival of the first Hellenic people has been described by Xenophon so: «Some ten, or maybe fifteen centuries before the march of the Ten Thousand a band of Greek-speaking people made their way south out of the Balkan Mountains, down the Struma or Vardar valley in search of a more comfortable home. Suddenly they saw in front of them an immense amount of water, more water than they or their ancestors had ever seen before. In astonishment, they contrived to ask the natives what it was and the natives, rather puzzled, said, «why, thalassa, of course». So, «thalassa» it remained, after nearly all the other words in that language had perished [149, 14].

This story reveals that the pre-Hellenic people of Greece spoke quite a different language in which **thalassa** meant «sea». It was adopted into the Greek language.

Thala, which is not observed in the Indo-European languages, is consonant with the Old Turkic **talay** («sea», «ocean») [176, 528].

The word **talaz** («wave», «waterspout»), in modern Turkish language, is of the same origin [164, 392]. It originates from early Turkic languages of Asia Minor.

Despite Kitto's statement **thalassa (thala-ssa)** was not the only native word left in Old Greek, native Pelasgians had left a whole group of their words, known as the pre-Greek substratum, covering both onomasticon and vocabulary. A significant part of them has been discovered to be Turkic by origin.

1.1. The Origin of the Early Mediterraneans in the Light of Legends

The biblical sons of Japhet – **Gomer, Magog, Maday, Yavan, Tubal, Meshek** and **Tiras** [51, 9] are known to represent some of the pre-historic peoples of Europe and Asia. **Maday,** for instance, personifies the Midians, the early settlers of Southern Azerbaijan (North of Iran). Some scientists compared **Maday** with the Turkic ethnonyms **Matay, Mata Mada,** etc. [57, p.74, 251] and the legendary Turanians of the area [26, 116].

Two other sons of Japhet — **Gomer** and **Tiras** and **Gomer's** son — **Togorma,** who personified a part of the early inhabitants of the Mediterranean basin, are referred to in various genealogies as ancestors of the Turks: the old Turkic Bulgars are told to originate from **Kemari,** the biblical **Gomer,** which symbolizes the Cimmerians [21, 41; 30, 34]. The Turks, in old Scandinavian sources, originate from **Tiras,** Gomer's brother, who is told to have been the first dweller of Thracia [98, 56].

Analogical genealogies are also mentioned in various ancient sources [56, 155]. So, Japhet's three legendary descendants found in different sources symbolized the Turkic peoples, who from time immemorial had settled in Asia Minor and Europe.

According to the Scandinavian geographical writings of the 13th century, there first lived in Thracia, **Tiras,** Japhet's son, from whom the Turks have originated (A Tracia bygti fyst Tiras sonr Iafeths Noasonar. Fra honum er komen ðiod su, er Tyrkir heita) [98, 56-65].

Analogical information is found in a Khazar (Old Turkic tribe) genealogy of the 10th century, where **Tir-s** is mentioned amongst other Turkic tribes (Khazar, Avar, Uguz, Bizal, Tarna, Bulgar, Savir, etc.), the sons of Togorma, the son of Japhet [79, 74].

So the biblical **Tiras,** in the light of two different genealogies, appears to be Turkic by origin.

In the Khazar genealogy we also find the name **Togorma -** the ancestor of these Turkic tribes. The same **Togorma** in the biblical genealogy is presented as the son of **Gomer**.

Like **Tiras**, both biblical **Gomer** and his son **Togorma,** according to numerous genealogies and onomasticon, turn out to be Turkic ethnonyms.

Gomer represents the old Turkic **Gamars** (**Kamars**) who settled long ago in Azerbaijan, throughout the Caucasus, Turkey, and Europe [57, 317] and who are known as Cimmerians in European sources. They are considered to be the ancestors of the old Turkic Bulgars in many genealogies [43, 155; 21, 41].

Procopius, an old Greek author, describes the Cimmerians as being the ancestors of the Turkic Bulgars [30, 34].

As to **Togorma,** the son of **Gomer,** he has also been associated with the Turks. An Armenian source of the 13th century presents **Togorma** as the ancestor of the Tatars (5, 16).

It is certainly the same **Togorma,** who in a Khazar genealogy of Turkic tribes, is described as their ancestor [79, 74].

A state by the name of **Togorma** existed in Asia Minor in the 7th century B.C. [54, 206]. A fortress called **Togorma** was situated in the country of the Hittites [121, 25]. These names reveal that **Togorma,** like Gomer, Tiras and other legendary brothers, is simply the personification of a real people of the Mediterranean basin.

Togorma is, undoubtedly, a cognate of **Togarmim, Togar, Tokarmar** or **Tokaram,** which denoted the Turks who settled in the fields of South Russia and some other areas [20, 176; 21, 57; 120, p.259, 367].

In the light of evident onomastic and epigraphic backgrounds, the possibility of distortion of these historical facts in the Scandinavian and other sources concerning the Turks, is excluded.

Research has revealed more and more Turkic – Mediterranean onomastic parallels. For instance, two other brothers of **Tir-s** in the Khazar genealogy, **Bizal** and **Tarna**, are observed in the

onomasticon of the Thracians and Trojans. **Bizal,** an old Turkic tribal name, corresponds to **Bisalt,** a Thracian ethnonym [137, 73].

The element **t** in this ethnonym is the suffix of plurality used in old Turkic ethnonymy [57, 310].

Tarna, an old Turkic tribal name is of the same origin as **Tarna,** a provincial name of Troy [9, 70].

Old Scandinavians considered the Trojans and the Turks to be the same people. In their sagas the legendary people, who are told to have settled in the North, are presented as either Turks or Trojans: **Upphaf allra frasagna i' Norreni tungi ðeirri er sanindi fylgia, hofz ða er Tyrkir ok Asia menn bygdu nordrit… Hofud madr ðessa folks uar Odin son ðors, hann atti marga sonu** «in the beginning of all trustworthy stories in the northern language it is told that the North was settled by Turks and the people from Asia… The leader of this people was Odin, the son of Thor» [98, 93-95].

In the Scandinavian writings of the 13th century («Junior Edda» by Snorri Sturluson, «The saga about Skyoldings», «The saga about Sturlungs, etc.) the people of Priam, a Trojan king, who is told to have come to the north of Europe under the leadership of Odin [98, 97], are presented as Trojans. Asia, which Turks or Trojans are referred to, is Asia Minor, where legendary Troy existed.

Priam, the name of the last Trojan king, is a vivid example for Trojan – Turkic kinship. This name is quite consonant with **Priyam**, the name of a Turanian (Old Turkic) commander in a Kazakh epic («The story of Priyam») [34, 123].

This personal name is followed by a number of common Trojan – Turkic personal names. **Troy** itself, together with the name of its legendary founder, **Tor,** is the same **Turyana** (the country of the Turks) and its legendary leader, **Tura,** described in «Avesta» [84, 88].

In the poem «Shahname» by Firdovsi, an old Persian poet, the same country is represented as **Turan** and its eponym **Tur** [57, 328; 84, 89].

The association between the Trojans, Thracians and the Turks in old Scandinavian writings of the 13th and 14th centuries is logically consistent with ethnic names that were used to refer to these peoples in different sources:

Tiras – Thracians, Turks (old Scandinavian writings);
Tir-s, Turis – Turks (the Khazar document of the 10th C.);
Tirsen – Etruscans (in Old Greek);
Tursk – Etruscans (in Latin);
Turushka – Turks (in Sanskrit);
Turuska – Turks (in old Iranian sources);
Tursi – Turks (in an Armenian source);
Tursha – Trojans (in an old Egyptian source of the 13th c. B.C.);
Trosiya, Trusiya – Troy, **Truse** – Trojans (in old sources);
Trause, Trakes – Thracians (in old sources)
Taruisha - Troy (in a Hittite source of the 13th c. B.C.);

The peoples mentioned in old sources under these names all appear to have a large number of common anthroponyms, ethnonyms and the writings they left in Italy appear to be Turkic. They were generations of the Turanians who had migrated to the Mediterranean basin independently from Asian Turks. The onomasticon of the peoples who were settled here and old genealogies concerning them reveal that they migrated from another centre of Turkic civilization, which seems to have existed in a large area between the Caspian and Black Sea and Asia Minor.

As for the Central Asian Turks, they were only a part of the proto-Turks who, in the 8th millennium B.C., had left their motherland – Fore Asia [11, 53]. The English scientists, I.Lloyd and G.Child consider the Turanians to have migrated to Central Asia from Mesopotamia [11, 57].

Luis Delaporte, a French archeologist, in his work «The Hittite» mentions these people by the name **Turki** amongst those who fought against Naram-Sin (the heir of Sargon III) [21, 92]. The **Turukkis** and **Turkis** are also mentioned in the texts of Mari, Fore

Asia. For instance, a text referring to the early 2nd millennium B.C. mentions the **Turukkis** living in the province of Tiguna [21, 169].

The **Turukkis/Turkis**, who lived in 3rd and 2nd millennia B.C. in the territory of South Azerbaijan, in the neighbourhood of Mesopotamia [2, 78], were the ancestors of the Azerbaijanis, who were later known as the Midians **(Maday),** mentioned in the Bible as a brother of Gomer, Tiras and others [51, 9].

In old Indian languages these people were known as **Turukka** (Prakrit) and **Turushka** (Sanskrit) [34, 258], the latter being close to **Tursk** («Etruscan») in Latin, **Tursha** («Trojan») in an Egyptian source of the 2nd millennium B.C. [106, 30].

The Etruscans and Trojans were those Turks who, according to N.Y.Marr , a famous linguist of the 1930s, were said to have settled in the Mediterranean basin before the Greeks and Romans [122, 119]. His conclusions about the early inhabitants of this region are correct as revealed by the onomasticon and Etruscan writings. Turkic elements, found in the old onomasticon of Greece, Italy and Troy, reveal the origin of the early settlers of the Mediterranean basin.

1.2. Turkic Names of Pelasgians

The language spoken by the Pelasgians, pre-Greek settlers of Greece, has not been identified yet. Nor has the origin of the names of most pre-Greek provinces and cities, or the names of mythological images of the country been identified. What is known is that these names are not Greek. This is also confirmed by the interpretations of the Greek myths. According to H.Kitto, a researcher of ancient Greece, the conflicts between pre-Greek Athena and Greek Poseidon is, in fact, a reflection of the wars between the native Athenians and the Hellenic occupants. The Athenians, the inhabitants of Attica, were not Greeks, more exactly pre-Greeks. However, Poseidon, as a Greek god, represented the Hellenic people [149, 14-15].

The later Greeks themselves believed in an original non-Hellenic population which they called Pelasgian, remnants of which still remained pure in classical times, speaking their own language. According to Herodotus, one of the two main branches of the later Greek people, the Ionians, were Pelasgian by descent, the other, the Dorians, were Hellenic. Greek-speaking people from the north migrated into this region and imposed their language on the Pelasgians [149, 15].

To the earlier historians of Greece, Thucydides and Herodotus, the country before the Greeks settled, was called Pelasgia [59, 98; 121, 31].

Herodotus regarded the Ioninas as a «barbarian» people who had been Hellenized [149, 19].

So the pre-Greek settlers of Greece appear to have spoken a language, the origin of which is still unknown.

In relation to that language Herodotus wrote: «What language the Pelasgians used I cannot say for certain, but if I may conjecture from those Pelasgians who still exist… they spoke a barbarian language» [149, 15].

Neither could the European linguists manage to learn what language the Pelasgians used. Those who alleged it to be of Indo-European origin were not based on serious linguistic facts. Most of the researchers could not differentiate the early non-Greek substratum from the later Indo-European layer, which had appeared in early Greek onomasticon as a result of the assimilation of the Pelasgians. L.Gindin, a researcher of the pre-Greek substratum in the old Greek language, admitted the existence of the oldest non-Indo-European layer, referring it, however, not to the Pelasgians, but to those who had settled in Greece before the Pelasgians. Like other European linguists, he supported the Indo-European origins of the Pelasgians [106, 18].

This point of view does not conform with some of the facts - neither does it conform with the Etruscan character of the writings found on Lemnos, settled once by the Pelasgians, nor with the

information of ancient writers about the origin of the Pelasgians. Both factors tie the Pelasgians with the Etruscans who are commonly known to have been non – Indo-European by origin.

The Lemnos script has been proved by Western linguists to have only a dialectal difference from the Etruscan writings [68, 104]. It raises the question as to how the Pelasgians could have been Indo-European by origin in the event that their language had a close relationship with those of the non-Indo-European Etruscans. In the light of antique traditions the idea of their kinship appears to be more believable. The information by D.Halicarnasci concerning the Pelasgians and Tirrenians (Etruscans) being the same nation [68, 95] and by Thucydides concerning the Pelasgians being a part of the Tirrenians [68, 98] originate from the historical reality concerning which they were well-informed.

Tirrens or **Tirsens** in the old Greek language denoted the Etruscans.

A similar idea is shared by Helanic of Lesbos, a 5th century historian, who writes that Tirsens were initially called Pelasgians, some of which were later called Tirsens [68, 98;86].

Another important factor that illustrates the non-Indo-European origin of the Pelasgians is their close relationship to the Thracians - pre-Greek settlers of Greece. Pelasgo-Thracian onomastic parallels, as well as the Thraco – Trojan kinship, dealt with in the "Iliad", exclude the Indo-European origins of both Pelasgians and Thracians, as long as the Trojans are known to have been neither Greek, nor of any other Indo-European peoples. According to sources, the pre-Greeks and Greeks also had racial differences. The Greeks were «Homer's brown - haired Achaeans», who ruled over «black-haired people», the pre-Greek settlers of the Mediterranean basin [149, 22].

According to Homer, Helen, Akhilles, Menelay and Agamemnon, who were symbolic of the Greeks, were blond, while Hector and Paris, the Trojan brothers, were dark-haired [136, 64].

Who were these ethnically interrelated peoples – Tirsens or Pelasgians, Pelasgians or Thracians, Trojans or Etruscans? As our research on their onomasticon and epigraphy demonstrate, the genealogical legends concerning their Turkic origin are to be trusted.

A significant part of the old Greek personal names is found in Turkic anthroponomy. They are the names usually mentioned in ancient literature as belonging to the early settlers of Greece and some of them are openly referred to as Pelasgian by origin:

Abas. According to mythological traditions, **Abas** was the ancestor of the Abants, a Pelasgo-Thracian tribal unit [106, 26]. A similar name, in different phonetical forms, is observed in old Turkic onomasticon: **Abas, Apas, Abaz** (personal names); **Abas, Avas** (ethnonyms); **Abaz, Apas** (toponyms), etc. [123, 40].

A tribe by the name of **Abas** belonged to the old Turkic Khazars [79, 74]. It was also the personal name of the Caucasian Albanians, within which the Thracian Abants once settled Albania (Northern Azerbaijan) [57, 28].

Kupavon. The personage who bore this name, according to mythology, was a «swan-man», a Pelasgian [106, 26]. It finds its interpretation in Turkic words such as **ku, kub, kuw** «swan» and Turkic ethnonyms with the same stems: **kuban, kuwan, kuman** which means «swan-man» [49, 66].

As a mythological personage **Kupavon** («swan-man») was also brought to Italy by the Pelasgians. This personal name is also mentioned by P.V.Maron, a Roman author, in the list of those sent to help **Eney,** a Trojan commander. Here **Kupavon** is described with a swan's feather on his head [104, 25].

A. I. Nemirovski considers this personage to be alien to Latin and Osk-Umbrian languages. For Nemirovski, this symbol was borrowed from neighbouring Thraco-Illirian tribes by the Slavs [104, 28].

The Turkic character of this personage is evidenced in Turkic mythology where the **swan** is regarded as a creative beginning and

this belief has found its expression in the Turkic ethnonyms such as **Kuman** (<**ku** «swan» + **man** «man», **Ku kizhi** («ku» + **kizhi** «man»), the Tatar tribal names [23, 51-52].

A great number of pre-Greek (Pelasgo-Thracian) dynastic names are also found to exist in the anthroponomy of Turkic languages – Old Turk, Tatar, Bashkir, Uyghur, Kazakh, Kirghizian, etc.

By denoting physical or moral superiority, these personal names answer the principles of anthroponomy. Such anthroponomic terminology was particularly characteristic of ancient peoples. What is more, the terminology of all these names are Turkic and they are only observed in old and modern Turkic languages:

Egey — a mythological king of Athena [41, 13], the city which belonged to the Pelasgians. The same name is used in the Turkic (Kazakh) language.

Egey is either derived from the Kirghizian **egey** («a man with equal power») [202, 942] or consists of the Turkic **ege** («prince», «owner») and the suffix **-y (-ay, -ey)**, widely used in the Turkic languages to form personal names (**Bekey, Bakay, Tinay, Esey,** etc.).

Keney, a pre-Greek personal name is the same Kirghizian Turkic **Keney** (32, 161), which is derived from **ken** («vast», «spacious»).

Elat. In ancient literature **Keney** is presented as the son of **Elat,** a legendary pre-Greek king [91, 599]. It has a Turkic counterpart — **Ilat,** a Tatar personal name [125, 149]. It is derived from the Turkic **ilat** «population» [192, 343], **elat** «nomad», «nomadic» (people) [163, 161]. The same Turkic appellative is observed in old Greek – **ilot** «the lower layer of people» [59, 539], which refers to pre-Greek (Pelasgian) substratum in old Greek.

Danay. This pre-Greek personal name [41, 25] is completely consonant with the Turkic (Kazakh) personal name **Danay** [168, 51].

A similar personal name — **Tanay,** used in Karachay, Balkar anthroponomy, was interpreted by G. Geybullayev as consisting of Turkic **tang** (**tan, dang, dan** «day-break», «dawn») and the suffix **-**

y/-ay to indicate the time of birth. He also conjoins analogical personal name with the word **tan** – **Tantuar** («born at daybreak»), used in the anthroponomy of the Tatars and Bashkirs [13, 153].

Danay also possibly derives from the Turkic word **dan** (**dang, tan** «honour», «fame», «nobility») [192, 145], on the analogy of the Greek and Slavic personal names with the initial components **cleo, slav** («honour», «fame»).

Danay, like **Egey,** as a personal name is characteristic of the pre-Greek and Turkic anthroponomy that is not being observed in other languages.

Ergin. He is presented in Old Greek mythology as the son of Poseidon [41, 212]. **Ergin** has its anthroponomic parallel only in Turkic languages: **Ergin** (Turkish), **Erkin** (Kazakh).

Deriving it from the Turkic **ergin** is reasonable for its specific meaning to characterize a person both physically and morally: «adult», «mature», «free», «self-dependent» [187, 78]. **Ergin/Erkin,** derived from the Turkic **erg/erk** («power», «strong», «right») [176, 295-296], was also used as an official title in some Turkic languages [22, 15].

Gerey. This name directly referred to the Pelasgians [41, 191] and is completely consonant with the Turkic **Gerey** [125, 125]. This Turkic personal name is connected with the Turkic appellative **geray, girey** («worthy», «respectable») and was used as an official title of the Crimean khans [188, 1555]. On the basis of this semantics its transition to a personal name is quite possible.

Inakh. A king of Argos, a Greek province, bore this name [59, 565]. Like **Gerey,** it appears to have originated from an appellative denoting a high title. Old Turkic **inakh** («a confidential person», «minister») was used as a title, the bearer of which was considered to have a close relation to the ruler. In the 15th C.Chagatay (Turkic) language it meant «minister» or «the representative of the emperor» [22, 16].

As a derivative of the Turkic **inan** («to believe») this title expressed the confidentiality of the person. [22, 15].

Transition of this title to a personal name in Turkic languages has not been observed.

Yapik. This pre-Greek personal name [173, 807] corresponds to old Turkic **Yapig,** a personal name [176, 236]. Plutarchus presents **Yapik** as the grandson of Pelasg, which personifies the Pelasgians [115, 199].

Yapik, is described by Vergil as the son of Yasiy, who is the relative of Dardan, the ancestor of the Trojans [118, 356].

Yapik, in both sources, is associated with the Pelasgo-Trojan world.

This personal name, as well as its old Turkic counterpart, can be interpreted in two ways:

1. It can be derived from the Turkic **yapig** («closed») or from the Tatar **yabik** («closed», «thin», «tired», «miserable»). In the Tatar language it has anthroponomic semantics which is seen in the expression **yabik kishi** «miserable man» [189, 279];

2. As a metonymic name it can be derived from the Turkic **yapik** («wide cloak made of felt or wool») [189, 262]. Analogical semantic phenomenon – change of the name of a cloth into a personal name is usual for Turkic languages. For instance, the nickname **Tulum** in the Gagauz (Turkic) language is derived from **tulum** («fur», «sheepskin») [172, 478].

Tulumni, an Etruscan personal name, is of the same origin: **tulum + ni** adjective forming suffix, which means «a person with overalls» or «a person who makes overalls» [105, 49].

Yapik, the Pelasgian personal name, is a cognate of a tribal name of Attika [53, 214], a Pelasgian province.

Homer. Homer, a famous pre-Greek poet, was an Ionian Greek [149, 43]. Ionian Greeks were originally Hellenized Pelasgians [149, 15-19]. Therefore, the similarity between the names **Homer** and **Ghumar,** an epic personage in the Kazakh mythology, as well as their being both folk singers and poets [34, 199], serve as an argument to derive them from the same source - common for the Pelasgians and Turanians. If we remember the identity between the

names of **Priam,** a Trojan king, and **Priyam,** a Turanian personage in the old Kazakh epos, and other anthroponomic ties, the Mediterranean – Turkic relations become even more and more visible.

According to A.Koniratbayev, a Kazakh researcher, the old Greeks might have inherited **Homer** and other epic personages from the old Turkic Saks, the direct ancestors of the Kazakhs, as a result of contacts [34, 199]. The Saks, and their kinsmen, the Cimmerians, are known to have settled the northern Black Sea basin from time immemorial [42, 85]. However, the old Turkic elements in the old Greek anthroponomy and literature originate from inside - from the language of pre-Greek Pelasgians. The old Greeks are known to have inherited most of their mythological epic characters from the Pelasgo-Thracian inhabitants of the country, who in the Bible were known under the names of Gomer, Tiras and others.

Those who consider the Turkic elements in the old Greek language to have been borrowed from outside, simply do not know about the origin of the pre-Greek population of Greece. If the Turkic elements in the old Greek language had been borrowed from outside they would not have covered onomasticon.

Among onomastic parallels there are not only personal names, but also names of rivers, ethnonyms, etc.

Ataman, a Thesalian tribal name [117, 495], is consonant with the Turkic appellative **ataman** («leader») which can be associated with the superior position of the **Atamans** in the area. In the relations of ancient tribes military and political superiority was of significant importance.

Personal name **Adaman,** used by Turkic Kirghizians, sounds quite similar [32, 99].

Tartar, the name of a river, which flowed in the territory of the the same province [111, 121], is identical with **Tartar,** the name of a river in Azerbaijan.

The river **Selenga** [111, 29] flowing in the territory of old Greece, does not differ from the name of a Siberian river – **Selenga**. It originates from the Turkic **seleng, selen** («noise», «rumble») [190, 479], an apparent hydronymic term. Similar river names (**Seleng, Selenj**) were used in many areas where Turkic peoples lived.

However, the interpretation of the pre-Greek **Selenga** by European scientists is quite unbelievable: they derived it from two theonyms – **Selene** and **Ga,** the mythological Mediterranean gods [111, 29]. If they had paid attention to the cognate Turkic river names (**Selenga, Seleng**), spread in large areas where the Turks lived, they would not have derived this river name from any local ethnonym.

The list of common pre-Greek (Pelasgian) and Turkic names

Pre - Greek	**Turkic**
Abas	**Abas, Apas** (Old Turkic)
Egey	**Egey** (Kazakh)
Ergin	**Ergin, Erkin** (Turkish, Kazakh)
Danay	**Danay** (Kazakh) **Tanay** (Altay)
Ismen	**Ismeney** (Chuvash)
Gerey	**Gerey** (Kumik, Bashkir)
Keney	**Keney** (Kirghiz)
Ketey	**Ketey** (Kazakh)
Titiy	**Tetiy** (Chuvash)
Tenes	**Teniz** (Kazakh)
Med	**Medeu** (Kazakh)
Yapik	**Yapig** (Old Turkic)
Yolay	**Yulay** (Tatar, Bashkir)
Elat	**Ilat** (Tatar)
Inakh	**İnakh** (title) (Old Turkic)

Homer	**Ghumer** (Kazakh)
Selenga (river)	**Selenga** (river)
Tartar (river)	**Tartar** (river)
Ataman (tribe)	**Ataman** (Turkic appellative) **Adaman**, personal name

Turkic names are also observed in the onomasticon of the Thracians, who are described as Turkic by origin in old Scandinavian sources [98, 56]. Some researchers consider the Thracians and Pelasgians to have been the same peoples [61, 95]. It is not by meer chance that a great number of Thracian names are found to be Turkic, like those of the Pelasgians.

1.3. Tiras, Thracians and Turks

By the end of the first millennium B.C. the Thracians, like other early settlers of the Mediterranean basin and Eastern Europe, had already been assimilated by the Greeks and Romans. Despite the allegation of western researchers that the Thracians were Indo-European by origin, in the Scandinavian writings of the 13th and 14th centuries they were openly referred to as Turks.

Tiras. Old Scandinavian writings tell us about the legendary **Tiras,** «the first dweller of Thracia from whom the Turks have originated» [98, 56-65]. **Tiras** is the same **Tir-s,** described in the 10th century Khazar (Old Turkic) document among Turkic peoples – Khazar, Avar, Uguz, Bulqar, Savir, Bizal, Tarna, etc. [79, 74]. **Tiras/Tir-s** is the same as **Tirsen** - the Greek name of the Etruscans.

Bizal, another Turkic tribe, mentioned in the list of Khazar's «brothers», is the same **Bisalt**, a well-known Thracian tribe [137, 73]. The element **-t** in its content is the old Turkic suffix of plurality **(-t)**, usually observed in Turkic ethnonyms (Tirkut, Soyut, Oyrot, etc.) .

Another «brother» in the list – **Tarna** is found in the Trojan onomasticon – **Tarna.** It is mentioned in the "Iliad" as a provincial

name in Troy [9, 70]. **Tarna** is known to have been one of the old Turkic (Khazar) tribes [57, 139].

These parallels are followed by a great number of personal and other names common to the Thracians and Turks:

Dardan. This is the name of a Thracian tribe [76, 518] - also connected with the origin of the Trojans. In ancient traditions **Dardan** was the ancestor of the Trojans, the symbol of Thracian – Trojan kinship [144, 174].

Its interpretation, as derived from the Albanian **dardhe** («pear») [61, 19], is not conformable to the principles of ethnonomy or anthroponomy. In addition, **Dardan** is not found in any Indo-European language.

However, it is found in the Turkic onomasticon and finds its reasonable interpretation in the Turkic languages: **Dardan,** used as a personal name in the Kirghizian language [202, 186], is derived from the word **dardan** («healthy», «clumsy», «very great»). It is just an anthroponomical term, denoting a positive physical feature, characteristic of men.

Dardan, used also as name of a mountain in Kazakhstan, is associated with the meaning of «greatness» within this appellative. The Turkic word **dardan** is derived from **dardi** («to consider himself superior»), stemmed from the element **dar** («as big as a mountain») [36, 261-262].

In the Kirghizian folklore **Dardan** was used as a title of athletes and knights [202, 186].

Thus, there is no need to derive **Dardan** from the Albanian **dardhe** («pear») if it is used in the Turkic languages as a personal name and has a reasonable interpretation.

Artay, a Thracian personal name [53, 245], is of the same origin with the Turkic **Ertay** [125, 60]. The latter was interpreted as the combination of the Turkic **er** («man», «hero») and **tay** («like», «similar»): «like a man», «manlike» [57, 272]. The names denoting such a notion were particularly characteristic of all ancient peoples.

This comparison reveals in the Thracian **Artay** the same elements – **ar** «man» and **tay** («like»). The Thracian **ar** («man») corresponds to the Chuvash variant of the Turkic **er: ar** («man»).

Aksay. This personal name [53, 245] can be compared with **Akshay,** a Turkic personal name used by the Tatars and Bashkirs [142, 55]. It consists of the Turkic **aksa, aksha** («whitish») and the suffix **-y** (**-ay**), widely used in Turkic personal names.

The Mari language, greatly influenced by the Bulgar and Chuvash languages, has the personal name **Aksay** which is phonetically more similar to **Aksay** in the Thracian language [125, 297].

Agis. Turkic personal names similar to Thracian **Agis** [137, 189] are **Egiz, Igiz** in Kazakh and Karakalpak languages [168, 166]. They are derived from the Turkic appellative **agis/egiz** («tall», «high») [187, p. 702, 703], which is widely observed in the formatıon of personal names.

Dinis. This personal name [83, 320] is similar to **Deniz** (old Turkic), **Dingiz** (Tatar, Bashkir) and connected with the Turkic **deniz/dengiz/dingiz/tingiz/tinis** («sea») [194, 194].

Teres, the name of a Thracian king [53, 324], is similar to **Teris,** a personal name in a Turkic (Kazakh) epic [34, 178] and **Tires,** the personal name used by the Tatars and Bashkirs [142, 66]. It is derived from the Turkic appellative **tires/ters** («persistent»).

Tamir, the name of a Thracian mythological singer [137, 9], sounds like Turkic **Damir** (Kazakh), **Timer** (Tatar, Bashkir), a personal name, stemmed from the Turkic appellative **damir/tamir** («iron») [194, 188] and used to indicate firmness of man's character.

Dekeney, a Thracian personal name [109, 236], is similar to **Tekeney,** a Chuvash name [125, 218]. It can be associated with **tegin/tekin** («prince») used as a title in the old Turkic language: **Alp Tegin, Kul Tegin, Esen Tegin** [176, 547].

A similar personal name – **Tegen** was used in the old anthroponomy of Italy [96, 433].

Terey, a Thracian personal name [53, 55], can be compared with old Turkic **Tiriy** and interpreted as being derived from the Turkic **tiri** («alive», «brisk») [49, 90].

The Misians, a Thracian tribe, settled on the Danube, had leaders by the names **Rol** and **Tsirak** [72, 7].

Rol, which is a cognate of **Orol,** a personal name of the Daks, a Thracian tribe [109, 23], differs from the latter with the omission of the initial consonant **r**. Omission of a vowel before **r** is also observed in the Thracian personal name **Remaks** (Remak+s) [137, 242] whose Turkic counterpart is **Ermak** - an old Turkic personal name used by the Tatars and Bashkirs [142, 59]. It consists of the components **er** («man») and **mak** («praise», «honour») in Turkic languages.

Thracian **Rol/Orol** coincides to the Turkic **Oral,** a personal name, used by the Kazakhs and Karakalpaks [71, 349; 168, 329].

Tsirak, the name of the other Thracian (Dak) leader, is the same **Sirak/Shirak,** old Turkic personal names [119, 103]. They can be derived from the Turkic (Kirghizian) **sirak** «long-legged», «tall» or **chirak** («clever») [13, 153], both having anthroponomic semantics.

The life of the Thracian **Daks,** according to an author of the 2nd century, was connected with mountains [109, 231]. In the light of this information the connection of this Thracian tribal name with the Turkic **dagh** («mountain») [36, 263] seems quite reasonable.

G.Moravcsik, in his work dealing with Turkic ethnonyms in Byzantian sources, refers the Daks to the Pechenegs, an old Turkic tribe [150, 116].

Furthermore, an 11th century Arabian author, mentions **Dakhlan** among the cities belonging to the Turkic Kimak khans [34, 33-36], which once more shows the Turkic origin of the **Daks**.

Degis [53, 46], a personal name of the Daks, is yet another argument to show the Turkic origin of the Thracian Daks. It is the same **Tegis,** a Kazakh personal name [168, 385], derived from the appellative **tegis** (Kazakh), **tegiz** (Kirghiz), denoting «truthful», «right».

Thracian – Turkic parallels are also seen in other branches of onomasticon.

Assa, a Thracian toponym [111, 245], has a number of equivalents in Turkic toponomy **(Assa, Ass, As)** and ethnonymy **(As, Ass, Az)**. Turkic tribes under these names inhabited a large territory between the Urals and Altay [56, 138-139].

Aral, the name of a Thracian city [111, 106] may be derived from the Turkic **aral** («forest», «island», «a bushy area along a river or a lake»), which lies in the Turkic toponyms **Aralda, Aralagash** [184, 21], **Aral** - a lake in Middle Asia.

Aral is also found as a personal name in Middle Asian Turkic anthroponomy [71, 316].

Kizik, a Thracian name, is the name of a town [83, 327] and of a Thracian king who ruled the country of the Dolions [41, 19].

A similar Turkic name **(Kizik)** was used as an ethnonym (an Oghuz tribe in Turkey) [29, 48], personal name (Kazakh **Kizik bay**) and river name (Tatar **Kizikchul**) [56, 185; 168, 271].

These names are derived from the Turkic word **kizik** («hot», «violent»), and whose semantics is appropriate for its being used in any branch of onomasticon.

Saki, a Thracian tribal name [53, 168], can be compared with the Turkic **Saka/Sak** - old settlers of the North Caucasus. To Menandros, a 6th century Byzantian author, in ancient times the Turks were called **Saka**. Fiofilact Simokatta, a 7th century Byzantian author, identifies the Scythians, who settled in the Caucasus and in the North, with the Turks [75, 20].

The ethnonym **Saka,** with its phonetical variants observed in the ethnogeny of Turkic peoples, reveals the Turkic origin of the Thracian **Saki,** a tribal name. Similar tribal names are found in the context of the Kazakhs (**Shaka**), Kirghizians **(Sake, Saka)** and the Khakas **(Sakay)**, etc. [57, 90].

Saka, as a personal name, was used by the Misians, a Thracian tribe [53, 167-168] .The same personal name was found in the

anthroponomy of the Turks: **Saka** (Kirghizian), **Sak** (Tatar, Bashkir) and **Sakay** (Chuvash) [32, 106; 125, 218; 142, 65].

Personal names in ancient society embodied the positive moral and physical features of a man. Accordingly, the above mentioned names can be cognate with the Turkic **sak** («attentive», «careful») or with the Turkic **saka/sagga** («healthy», «bearing») [1, 101].

The semantics of these words enabled them to form ethnonyms, largely observed in Thracian-Turkic ethnonymy.

Basar, a Thracian name, widely spread in the onomasticon of Eastern Europe, was associated with the Thracian appellative **basarey** («fox»). Such names have been preserved in the territories of Bulgaria **(Basarova)**, Romania **(Basaraba)** and in the anthroponomy of the Bulgarians **(Basarov)**, Serbs **(Basarichevirh)**, etc. [147, 455].

Analogical personal names are observed in the anthroponomy of Turkic peoples: Chuvash **Basaray,** Turkmen **Basar,** Kuman **Basaraba** [100, 72].

There are also cognate ethnonyms such as **Basar, Bazar** in the onomasticon of Turkic peoples (Karakalpak, Uzbek, Kirghizian) [58, 61].

The Thracian **bassara** («fox»), to which these Thracian names refer, can be compared with the Turkic (Azerbaijani dialect) **peserek** («fox»), Chuvash **pasara** («polecat»), but its connection with the above mentioned names is not certain.

Payon, also called **Peon**, was the name of a Thracian tribe [53, 321]. In Byzantian sources **Payon** was associated with the Turkic Bulgars [150, 242] who in numerous old sources are referred to as Cimmerians - the early settlers of North Black Sea basin.

This name in various variants is observed in the Turkic onomasticon: Turkic tribal names: **Boyan** (Oghuz) [190, 1468], **bayan, bayyan** (Kirghiz, Karakalpak) [58, 60]. Personal names: **Poyan** (Khakas), **Buyan** (Tuva) [125, 143].

It is derived from the Turkic **payan/bayan/puyan** («rich») [193, 28].

Some Peonian names also have Turkic equivalents:

Dober, a Peonian tribal name [53, 66], corresponds to the Turkic ethnonym **Duber/Tuber/Tiber,** which was found in the context of the Oghuz Turks [49, 126].

Tuba kizhi, a Siberian Turkic tribal name, is the loan translation of **Duber/Tuber:** they are derived from the Turkic **tube/tobe** («mountain», «hill»), **er** («man») and **kizhi** («man»): **Tuber < tube-er** «mountainous people» [49, 126].

The suffix **er** («man») is a widely used ethnonym-forming element in Turkic onomasticon: Bulgar, Khazar, Mishar, Aghacher, etc.

Ayniy, a Peonian personal name [53, 41], may be of the same origin as Turkic personal names such as **Ayna** [71, 316], **Ayneken (Ayne-ken), Ayniken** [32, 99], etc.

Bias, a Peonian personal name [53, 40], can be compared with the personal name **Biyash,** used in Kazakh anthroponomy [168, 135]. There was not any letter denoting the sound **sh** in old Greek and Latin languages. Thus, theoretically, Peonian **Bias** could originally have been in the form of **Biash** or **Biyash**, which can be interpreted as being combination of Turkic **bi/biy** - a title, and dimunitive suffix **sh**.

Susak, a Thracian personal name [113, 199], is the same **Susak** used as a nickname by Turkic Gagauz people [172, 610]. It is derived from the cognate appellative – **susak** («pumpkin»). The personal name is associated with the secondary meaning («foolish», «blockhead») of the word **susak**.

Susak, as a personal name, can also be metonymic, i.e. used to denote the person growing pumpkins.

Dinis, a Thracian personal name [83, 320], corresponds to Turkic **Deniz, Tengiz** and derived from the word **deniz/dingiz** («sea»).

Dengizikh, having the same root (dengiz), was Atilla's son's name [49, 45].

Itil, a Thracian personal name [53, 147], sounds like **Etil** in old Turkic anthroponomy. **Etil alp** was the name of a legendary hero of the Turks [6, 177]. Nowadays it is used in Kazakh (Edil) and Tatar **(Idel)** languages [168, 167; 125, 122].

Researchers derive this personal name from a Turkic (Bulgarian) river name – **Itel/Edil** (the **Volga** river).

Moskon, the name of a Thracian ruler [137, 58], is consonant with **Moskom,** an old Tatar personal name [33, 166], although its etymology cannot be identified.

Some Thracian appellatives, kept in the works of different authors, appear to be Turkic.

Belegin («the code of laws») belonged to North Thracians [109, 236]. In this word we can see the Turkic **belge** («document»), **belgin** («definite») [193, 230], which are logically associated with the notion of law: **belegin** denoted a document, containing a definite group of laws.

Aule («yard», «aul») [72, 89] is the same **aul, avil, avla,** having analogical meanings in the Turkic languages [192, 83].

Thracian **basarey** («fox») [147, 455] can be compared with the word **pasara** («polecat») in the Chuvash language and **peserek** («fox») used in some Azerbaijani dialects.

Tape/tepe, a Thracian geographical term, supposed by researchers to denote «cliff», «stone» [60, 42], is the same as the Turkic **tepe** («hill»). **Tape** is found in the name of a mountain height in Dacia - a Thracian province.

Teba («hill») used in Latin is of the same origin and could have been borrowed from the early Pelasgo-Trojan languages of İtaly.

There is one more source to identify the Turkic origins of the Pelasgo-Thracian people. It is the onomasticon of Caucasian Albania, where the settlement of the Thraco – Pelasgian tribes, recorded in the works of ancient authors and related linguistic facts, have not been given enough attention. Turkic names in the onomasticon of Albania, researched by Azerbaijani scientists during the last two decades, have been found to originate from the

Pelasgo – Thracian languages. Leading Albanian tribes were the same Mediterranean people, or at least they shared ethnically related cultures.

Caucasian Albania, which covered the territory of North Azerbaijan, was alleged to have been initially settled by the tribes speaking Caucasian languages. However, post-Soviet researchers have discovered that the ethnonym **Alban,** and most ethnonyms and personal names of the Albanians were in the onomasticon of the Turkic peoples of Kazakhstan and Middle Asia. Researchers raised the question as to why the Albanians should be considered to be of Caucasian origin, while the tribes, called **Alban, Gargar,** etc. existed in the ethnogeny of Turkic peoples - neither of them of Caucasian origin [57, 79-81].

According to M.Kirzioglu and Sh.Kaya, Turkish historians, the Albanians had arrived in Albania with the Saks from the north [30, 194]. This idea seems compatible with the presence of the same names in the onomasticon of Kazakhstan and Middle Asia where, during the 1st millennium B.C., the Saks settled [13, 195].

Nevertheless, there is no source to show that the Albanians arrived with the Saks, although their onomasticon is deeply related. However, it is natural to think so, because the Saks were Turkic by origin. The Albanians seem to have been more related with the Cimmerians, who also arrived in Albania from the north-more exactly from the Northern Black Sea basin, which they inhabited in the 1st millennium B.C. [13, 130].

The point is that the Cimmerians were associated by a number of researchers with the Pelasgo-Thracian peoples of the Mediterranean [31, 190-191], who participated in the ethnical life of Albania (Abants, Enians, Misians, etc.). Many Pelasgo-Thracian and Turkic lexical parallels are also common for the Albanians.

For instance, **Zober,** the name of an Albanian king, was compared to **Zaber(gan)**, a personal name, belonging to the old Turkic Kutirgurs of the North Caucasus [57, 461]. It was interpreted as being derived from the Turkic **sabar** («noble») [13, 177].

In fact, the same name (**Zober**) also belonged to a Thracian king [147, 461].

Abas, an Albanian personal name, was compared with the old Turkic **Abas** [123, 40], whilst the same personal name – **Abas** can be observed in the anthroponomy of the Pelasgo-Thracians [106, 26].

This is also the case with **Mide,** the name of an Albanian king [87, 461], compared with the Turkic **Metey** [57, 401]. However, Albanian **Mide** and Turkic **Metey, Medeu,** etc. [125, 217; 168, 290] may also be compared with **Medok** - the name of a Thracian king (137, 101).

Old sources openly inform us that the Pelasgo-Thracian tribes settled in Albania. Thracian Abants, who were also known as Evbeyans, migrated to Albania from the North Caucusus [57, 72] and established there their province called Abant [57, 78].

The **Enians** who settled in Albania had come from Thesalia, an old Greek province. The city they settled in was known as **Yunan** and **Hurum** [57, 73], both of which meant «Greek». However, they were not Hellenic Greeks, as is considered by some researchers, they were a pre-Greek people - ousted from Greece after the Dorian occupation of Pelasgia, modern Greece.

Enians were Ionians, who were regarded by Herodotus as Hellenized «barbarians». He asserted that the Ionians were Pelasgian by descent [149, 15].

The city, by the name **Misia** in Caucasian Albania [3, 24], might have been connected with the Misians - a Thracian tribe [137, 26-28].

Ties have also been found in Albanian - Illirian onomastic parallels. Illirians, considered to have been Pelasgian by descent [68, 100], appear to have had numerous names common with those of the Albanians. **Sisak,** an Illirian toponym [76, 509], corresponds to the name of an Albanian king – **Sisak** [57, 224]. The same personal name, with a slight phonetical difference, belonged to the Turkic Khazars [45, 238].

Karn, an Illirian ethnonym [76, 509], lies in **Karnakat,** an Albanian toponym, consisting of **Karna** and the suffix **kat**, found in some other Albanian names [57, 100]. In Turkic onomasticon cognate names are **Karnak,** a city of Oguz Turks, and **Karnas,** a personal name in the Kirghizian epic «Manas») [14, 732; 176,429].

Neither the ethnical origin, nor the name of the Illirians have been identified by linguists. O. Trubachev derives the ethnonym, **Illiri,** from the name of the river Visla, on which the Illirians settled. To him they were initially called **uisluri,** by the name of the river, which later changed into **Illiri** [38, 69].

Such «inventions» made by linguists were made possible by the lack of knowledge concerning the ethnical past of Europe. As a result, early peoples, assimilated by Indo-Europeans, are now presented as early Indo-Europeans of Europe. Pelasgo-Thracians, Illirians and many others were as «Indo-European» as modern Slavonic Bulgars are. Now speaking a Slavonic language, they were once old Turkic Bulgars who kept not only their ethnical name, but also a significant layer of old Bulgarian words in their present Slavonian language.

Both the ethnonym **Illiri** and the name of a related province – **Illirik** can be referred to as **Ilirik, Illirik,** Turkic personal names of the Huns and the Sabirs.

N.A.Baskakov derives these Turkic names from the combination of **il(k)** («prince», literally «first») and **erik** («swift», «sharp») [49, 45].

Another argument to demonstrate the Mediterranean-Albanian relationship is the information about the migration of the Gargarians, an Albanian tribe, from Asia Minor. According to Strabo, they came to the North Caucasus together with the Thracian Evbeys [116, 521]. There was a city called **Gargar** near Troy [111, 144].

The Gargars are said to have come to the North Caucasus through the field **Themiskir**, a fertile field in Pontus. The classical (Italian) expression **terramar** («greasy land») for «fertile», used in

ancient literature, serves to reveal the Turkic origin of the name **Themiskir** as denoting «fertile land»: **semiz** «fertile», literally «greasy» and **kir** «field». Thus, the territories, where the Gargarians and other tribes of antiquity were settled, had pure Turkic names.

Albanians, who gave their name to the country, were also associated with the early inhabitants of the Mediterranean basin. People by the name Alban are told, in one source, to have settled in Italy and to be of Trojan origin. Their being of Trojan origin means that they are Turkic as much as the Trojans who, in Scandinavian sagas, are told to be Turkic and had pure Turkic names.

The information that Caucasian Albanians had kinships in Cyprus [10, 15] is also a reasonable argument that would tie them with the early Mediterraneans - as long as the pre-Greek Cyprus was settled by the Pelasgians.

Numerous facts reveal that the Trojans had ethnic ties with the Caucasus and pre-Caspian Turkic peoples who were known in ancient times as the Turanians. In old Persian sources these Turkic lands were called **Turyana** and **Turan** - their eponyms were **Tura** and **Tur** [57, 328; 84, 89].

These names completely correspond to **Troy,** an ancient state in Asia Minor with the eponym **Tor.** The fact that these parallels represented the same culture, which stretched from the Mediterranean basin to the Caucasus and further on to Trans – Caspian **Turan**, is revealed in the light of legendary images and stories. First of all, we should mention that the name **Priyam,** described in a Kazakh (Turkic) epic as a Turanian commander [34, 123] is identical to **Priam** - the name of the last Trojan king.

Another argument to demonstrate Trojan-Turanian ties is Vergil's information that Eney, a Trojan hero, is from the Caucasus by birth and was breast-fed by a Hircanian tiger [118, 189]. Hircania is known to have been the name of a pre-Caspian province [57, 206].

The relationship between the pre-Greek (Pelasgian) folk-singer, **Homer,** and the legendary Turanian folk-singer, **Gumar,** described in Kazakh epics, and some other parallels reveal the real existence of the common Trojan-Turanian world.

Common personal, tribal and geographical names in these languages are evident enough to demonstrate the common roots of the Mediterranean and Turkic civilizations. The list below covers Thracian-Turkic onomastic parallels:

Thracian Personal Names	**Old Turkic Personal Names**
Artay	**Ertay**
Agis	**Egiz**
Aksay	**Akshay**
Dardan	**Dardan**
Dekeney	**Tekeney**
Dinis	**Deniz**
Bias	**Biyash**
Ayniy	**Ayna, Ayniken**
Degis	**Tegis**
Teres	**Teris**
Tamir	**Damir**
Tsirak	**Sirak**
Saka	**Saka, sak**
Itil	**Etil**
Moskon	**Moskom**
Susak	**Susak**
Zober	**Zaber (gan)**
Kizik	**Kizik**
Rol, Orol	**Oral**

Thracian Ethnonyms	Old Turkic Ethnonyms
Tiras	**Tir-s, Turis**
Bisalt	**Bizal**
Saki	**Sak, Saka**
Payon	**Payan, Bayan**
Dober	**Duber, Tuber**

Thracian toponyms which correspond to mixed types of onomastic units in Turkic languages:

Thracian	Turkic
Assa (town)	**Assa, As** (towns, tribal names)
Aral (town)	**Aral** (personal name), **Aral** (lake), **Aral** (ethnonym), **Aralda, Aral-agash** (place names)
Kizik (town)	**Kizik** (tribal name), **Kizik-chul,** river name
Basar (toponym)	**Basar/Bazar** (ethnonym), **Basar** (anthroponym)

Common Illirian – Turkic Names

Illiri (etnonym), **İllirik** (toponym)	**Illirik, Ilirik** (personal names)
Sisak (toponym)	**Sisak** (personal name)
Karn (ethnonym)	**Karnak** (toponym), **Karnas** (personal name) **Karnakat,** Albanian toponym

In addition to onomastic parallels, there is one more source that reveals the Turkic origin of the Pelasgo-Thracian languages: the Turkic substratum of old Greek, in particular, in the dialect in which Homer wrote his famous poetry. The origin of such

Turkisms cannot be naturally associated with later Greek (Byzantian) – Turkic contacts. This substratum originates from the pre-Greek languages, which left obvious Turkic personal names (**Ergin, Gerey, Dardan, Artay** and many others) in the mythological anthroponomy of Greece.

1.4. Turkic Substratum in Old Greek

The old Greek dialects spoken in the 1st millennium B.C. could not have borrowed Turkic elements through outside contacts as it was supposed by some researchers. Neither Turkic – Byzantian relations referring to later periods could have been a source of Turkic words in the old Greek dialects of the period of Homer. Historically recorded contacts could have never caused the formation of pre-Greek Turkic onomasticon of Greece and nearby territories. The possible source of the Turkic substratum of the early period was of Pelasgo-Thracian origin, which is particularly obvious in the Attican dialect - the dialect with which Homer had written his poetry. Attica, like some other provinces of Greece, is known to have been populated by the Pelasgians [149, 43].

Turkic origin of most borrowings is revealed in the light of consonant changes that is common in many languages. Turkic **b/p**, for instance, is found to coincide with the old Greek **f** in the word **gefira** («bridge»), whose Turkic equivalent is **kepir/keper -** the Chuvash variant of Turkic **köprü** («bridge»).

This consonant change is mostly characteristic for Indo-European languages [16, 85]. As an example this can be demonstrated in the change of the Latin word **pater** into the Germanic word **fader,** etc.

This phonetic regularity is also observed in the suffixes of the instrumental case form of the noun in the Attican dialect of old Greek: **- fi, - fin** («through», «by means of»). These suffixes, not characteristic of the Greek and other Indo-European languages, are of the same origin as the Turkic **-pe, -be, -pen, -ben,** the suffixes of the

instrumental case form of the noun (Chuvash and Karaim languages): Old Greek. **ores** «mountain» - **Oresfi** «through mountain», **thakrio** «tear» - **thakriofin** «with tear» [174, 1888], Chuvash (Turkic) **thul** «road» - **thulpa** «through the road», **lasha** «horse» - **lashapa** «by horse», **erekh** «wine» - **erekhepe** «with wine».

The shift of the consonant **b** into **f** regularly observed in the Etruscan language, clearly indicates that it is a phonetic phenomenon - general for early Mediterranean languages of proto-Turkic origin.

Another phonetical feature observed in the Turkic elements of old Greek is the correspondence of the interdental **θ (th)** with the Turkic **t** in the pre-position. It is observed in the locative case forms used in the Attican dialect of the old Greek language and in some pre-Greek appellatives. These case forms, not characteristic of the old Greek language, originate from the early language of Attica, the Pelasgian language: **-thi** «in, at» - Turk. **-te/de; –then** «from» - Turk. **ten/den** «from»: old Greek **kerothi** «in the heart», **Ilothi** «in Troy», **Korinthothi** «in Korinthos» [174, 1888] – Turk. **ürekte** «in the heart» **(ürek-te)**; old Greek. **oykothen** «from home», **uranothen** «from the sky» [173, 809] – Turk. **evden (ev-den)** «from home».

The variants of these suffixes with the initial interdental **th** is also observed in the Bashkir (Turkic) language: **-tha, -the** «in», «at», **-than , -then** «from»: **kalalartha** «in cities», **kalalarthan** «from cities» [169, 758].

The same suffixes were used in the Etruscan language (**-thi: spurethi** «in the city», **-then: cumethen** «from Cume»).

The same pre-positional consonant change is also observed in a number of old Greek words which have Turkic equivalents with the initial **t**:

thes «to organize», «to arrange» [173, 781]. It coincides with the Turkic **tüz/tez/tiz** («to organize», «to arrange») [194, 311]. The Turkic (Uygur): **mejlis tüz** «to organize feast» [194, 311-312].

The Etruscan **thes,** which is of the same origin, is always found in the texts dealing with ritual feasts, in the meaning «to organize».

Thoina, thoine «feast», «party» [173, 791-792]. This old Greek word is of the same origin as the Turkic **toy** («feast») [176, 572].

th-y as a pre-positional consonant shift, observed in many languages, is found between old Greek **thorak** («armour») [111, 3] and Turkic **yarak** with the same meaning. The old Greek **thorak** is considered to be of an unknown origin, but in the light of the systematic initial shift of the consonants **th-y,** in the Chuvash and other Turkic languages, its origin turns out to be completely clear: common Turkic initial **y** is regularly replaced with **th** in the Chuvash language; common Turkic. **yarash** «to suit», **yarı** «half», **yan** «to burn» in the Chuvash language sounds as **thurash, thura** and **thun**. Common Turkic **a** is observed to change into **u** in the Chuvash variants. These consonant and vowel changes reveal the etymology of old Greek **thorak** («armour»), permitting us to relate it to the Turkic **yarak** («armour») which originates from the verb **yara** «to serve», «to be needed».

Seemingly, it is one more example that proves the opinion of N.Y.Marr, that the Chuvash language with its proto-Turkic phonetic structure, serves as a bridge to the early languages of Europe.

As we shall see in the second chapter, the pre-positional **th** is found to serve as a key to the origin of numerous Etruscan words.

Eris («rivalry», «competition»). This so-called old Greek word is in fact the Turkic **erish** («rivalry», «competition»), the Kipchak variant of the Turkic **yarish/yaris** [201, 148-149].

Turkic **erish/eris/yarish** also serves as a verb («to rival», «to compete»).

Iren, used in the meaning of «brave» in the old Greek [116, 66-67], is the same Turkic **iren** («brave») derived from **ir/er** («warrior», «man») with the diminutive suffix **-n/-en** in the Turkic languages [192, 291].

Its Turkic derivation **eriz** («brave»), used in the old Turkic language, is seemingly a cognate of the old Greek **iras** («brave») [92, 100].

Ilot, denoting «the lower layer of people» [59, 539], is the same Turkic **ilat/elat** («the common people»), which is stemmed from the Turkic **il/el** («people») [192, 313].

Ireneo, the old Greek verb with the meaning «dirge» [173, 805], is evidently cognate with the old Turkic **yirinu** («dirge»), the derivative of the Turkic **ir/yir** («epic poem», «song») [201, 285].

The old Greek **ialem, ielem** («sad song», «dirge») [173, 805] could also be of Turkic origin as in these languages we find the verbs **ila/yila** with the meaning «to weep».

Eu. The old Greek **eu** («good») [173, 680], compared by linguists to Indo-European **uesu/ uašui/aššu** («good») [55, 780], can well be tied in with the Turkic **eyi/iyi/ii** («good»). Especially in the light of the Etruscan **ii** («good»), observed in some texts, the relationship between **eu** and Turkic **eyi** seems more pertinent.

For their obvious similarity some old Greek – Turkic parallels have drawn linguists' attention, although their interpretation is far from correct. For instance, the Turkic (Chuvash) **kepir** («bridge»), admitted as being cognate with old Greek **gefira («bridge»),** was considered to be of Greek origin [164, 158]. However, the earliest contacts of the Greeks with the Asian Turks within the new era is not synchronous with the presence of this word in all Turkic languages that spread from Asia Minor to China. So we have to accept the reverse version – the borrowing of **gefira** by the Greeks from the Pelasgo – Thracian settlers of Greece, who had also left old Turkic names in the old Greek onomasticon. Thus, Turkisms in the old Greek language originated not from outside, but from inside contacts, from the contacts of the local Pelasgo – Thracians with the Greeks - the later inhabitants of Greece.

It should also be mentioned that the Turkic elements in the old Greek language have a clear Turkic etymology. For instance, Turkic **kepir/keper/körpu** («bridge») is derived from the Turkic **köp** («to swell up», «to become swollen»), while the Greek **gefira** has not been etymologized according to the Greek language.

The analogical result is achieved by researching the onomasticon of Troy. This is quite logical since the Trojans were the same ethno-linguistic group as the Pelasgo-Thracians, more exactly a part of them, who settled in Asia Minor in 3000-2500 B.C. [144, 174].

1.5. Troy – the Mediterranean Turan

The Trojans, the early inhabitants of the eastern coast of the Aegean sea, originated from the Dardanians - a Thracian tribe. Their being of Thracian origin is mentioned in the classical literature and is identified in onomastic material. For instance, **Dardan,** described in the «Iliad» as the ancestor of the Trojans [85, 164], personifies the Dardanians. Dardania, a province in Troy, was the place the Dardanians settled in [85, 164].

The toponym **Taruisha** («Troy»), mentioned in the Annals of Tudhalias, a Hittite ruler of 1250-1220 B.C., permits us to refer the history of Troy to a period much older than the time of Homer [60, 25].

Like Pelasgo – Thracian personal names, those of the Trojans have reasonable Turkic interpretation, denoting mostly the moral and physical advantages of the people, heroism, etc.

Priam, the name of the last Trojan king, is obviously the same **Priyam,** the name of a Turanian commander, described in an old Turkic (Kazakh) epic [34, 123]. It should be mentioned that the Kazakh anthroponomy is particularly distinguished among Turkic languages for containing evident early Mediterranean (Trojan, Pelasgian) names. Even the name of the Ionian (Pelasgian) folk singer and poet, **Homer**, turns out to have its counterpart in the Kazakh epic: **Gumar,** a mythological Turanian folk singer [34, 199]. These obvious parallels attracted the attention of A.Koniratbayev - a Kazakh researcher. However, not having any information concerning the origin of the Pelasgian settlers of Greece, he saw these epic relations in outside contacts.

To him, the Saks, the ancestors of the Kazakhs, who settled in the 1st millennium B.C. in the north Black Sea basin [34, 199],

might have lent this personage to the Greeks, like other old Turkic epic personages.

Homer was Ionian by origin and therefore a Pelasgian [149, 43]. The Pelasgians, in their turn, were close kinsmen of the Turkic Saks and Cimmerians.

We discover in the anthoponomy of the Trojans a whole group of Turkic names, which have evident counterparts in the old Turkic, Kazakh, Kirghizian, Chuvash and other Turkic languages.

Dardan, an ancestor of Priam's generation [85, 164], is the same Kirghizian **Dardan** - a personal name [32, 102].

Dardan was also a provincial name in Troy [90, 114] and the name of a mountain in Kazakhstan [35, 35].

Turkic **Dardan** stems from the Kirghizian appellative **dardan**, which forms the personal name meaning «healthy», «enormous», «clumsy» [202, 186]. The name **(Dardan)**, used today by the Bulgars to mean «strong man» [125, 454], is the same Kirghizian personal name. The Bulgarians must have borrowed this name, like many other Turkic anthroponyms, from their Turkic ancestors, the old Bulgarians.

This semantics of this appellative is also adequate to form the name of a mountain (**Dardan** in Kazakhstan): the element **dar** in **dardan** means «as big as a mountain» «enourmous» in the Kazakh language [36, 261].

Alber, the name of a Trojan commander, is the same old Turkic **Alper,** denoting «hero», «brave» (O.Turk. **alp, alb,** «hero», «brave» - **er** «man») [49, 136-137].

Alper was widely used as a component of Old Turkic personal names, and in the name of **Alper Tonga**, a Turanian ruler [176, 37].

The Trojans, who settled in North Europe after the collapse of Troy, left this name in old Germanic sagas. «The saga about Nibelungs» tells us about the **albs** («heroes») and their king **Alberikh** - Trojan by origin [139, 131-133].

Askan, the name of a Trojan hero [9, 205], is completely consonant with an Old Turkic personal name – **Askan**, used by the

Huns [150, 75]. Today it is observed in the anthroponomy of the Turkic Altays [125, 50].

Its origin stems from the appellative **askan** («violent», «naughty») [200, 44], the Chuvash variant of the Turkic **azhgın** [165, 85].

Paris, the name of Priam's son, is consonant with the Turkic (Khakas) **Paris** [125, 64], a variant of the personal names **Baris/Barys/Barysh/Bars,** used in other Turkic languages. It is derived from the Turkic **parys/pars/bars** («ounce», «snow leopard») [193, 68] and used as the symbol of strength in Turkic anthroponomy. It is also observed in such compound personal names as **Barsbeg, Barskan** [176, 84-85], **Barısbek** (Kazakh) [168, 114], **Barisbi** (Karachay – Balkar), etc. [125, 116].

Atas, the name of another son of Priam [41, 190], can be compared with **Atas,** a Kazakh personal name (168, 63), derived from the Turkic **ata** («father») with the unproductive suffix **s,** denoting likeness, similarity: **ata-s** «like father», «similar to father». The analogical word is observed in the Bashkir language (**atas** «like father») [169, 58].

Il. In ancient literature **Il** is presented as the son of **Dardan** [41, 66]. Its Turkic counterpart is the personal name **Il,** used by the Tatars, Bashkirs [142, 59] and Karakalpaks [71, 230].

It is derived from the Turkic polysemantic word **il/el** («people», «folk», «state», «power») [192, 339-341], denoting «man of power». It is also observed in Turkic compound personal names such as **Ilmekey, Ilmet, Ilmorsa,** etc. [142, 59], old Turkic **Ilbilge, El Temür, El Bugha,** etc. [176, p.169, 207].

Aytilla. To Apollodoros, **Aytilla** was Priam's sister (41, 181). An analogical name is now used in the Kirghizian language as a male name [32, 99].

Personal names that belong to both men and women are often observed in Turkic languages. The origin of these names have not been identified, but they are observed in Trojan and Turkic anthroponomy.

Batiya. This female personal name is referred to the daughter of Teucros, the first king of Troy [41, 65]. The same female name (**Batiya**) is used in the Kazakh anthroponomy [168, 441].

Dolon. This Trojan personal name [9, 149] sounds completely the same as the Turkic personal names **Dolon** in Kirghizian [32, 102] and **Dolan** in Kazakh [168, 160] languages.

In genealogies **Dolon** is presented as the ancestor of the Kirghizian tribes. In a 16th century source, for instance, we see a person by the name **Dolon-biy** among the ancestors of the Kirghizians [133].

Koon, a Trojan personal name [9, 160], is consonant with **Koyon** (Kirghizian) [32, 104], a personal name of zoological origin (**koyon** «rabbit») [32, 42].

Thus, we find the names of both **Priam** and his generation in Turkic anthroponomy. So many parallels can never be incidental, particularly in the light of old Scandinavian stories about the Turkic origin of the Trojans and the Thracians.

Parallels, discovered in other spheres of onomasticon, reveal that **Troy** and **Turyana/Turan** represented the same nation, or at least the different branches of the proto-Turks.

Tarna, the name of a Trojan province [9, 70], is the same old Turkic **Tarna** - a Khazar tribal name [45, 23].

Traces of this ethnonym are found in Azerbaijan and the whole Caucasus, where tribesmen of Tarneans settled [57, 139].

Gargar is an important ethnomym which ties the Mediterranean to the Turkic world. A town by the name **Gargara** was situated near Troy [111, 144]. A province under this name is mentioned in the «Iliad» [9, 114]. To these can also be added an old Italian province by the name of **Gargaria** which is surely connected with the Trojan migration to Italy.

As was mentioned above, the identical names - **Gargar/Karkar** were spread in the Turkic onomasticon as the names of tribes (Azerbaijan, Turkmenistan), mountains (Azerbaijan, Kazakhstan), and as a personal name in «Manas», a Kirghyz epic [57, 79-81].

Killa, the name of a Trojan town, derived from the appellative **killa** («home», «temple»), was associated with the temple of Apollo located there. Western researchers interpret the name as originating from the Hittite word **hila** («home») and Lycian word **kla** («temple» [60, 23-35]. These words could have been borrowed from early Mediterranean languages. For instance, the Hittite is known to have had a huge number of non-Indo- European lexicon, although its grammar is Indo-European by origin [111, 18]. One of them was the word **killa** («home») - a local Mediterranean element.

The same word is used in the modern Chuvash (Turkic) language (**kil** «home») which was also a component of the names **Sarkel** or **Shrkil** («white home»), a well-known city of the Turkic Khazars [48, 52; 114, 237].

Bayana. This non-Greek theonym was Athorodita's epithet in Troy [126, 86]. In Greek mythology Athorodita was known as the goddess of marriage, birth and nursing» [99, 132]. The same function belonged to the Turkic Goddess, **Bayana,** which has obvious Turkic roots. Composed of the Turkic **bay** («protectress», «great», «sacred») and **ana** («mother»), the theonym denotes «the protectress of the tribe», «the great mother of the tribe» [87, 82-85].

After Troy was destroyed by the Greeks, its population migrated in different directions, among which two of them are of particular interest: those who migrated to Italy founded the Etruscan civilization and those who settled in the north of Europe became the heroes of the old Scandinavian sagas.

1.6. Trojans in the North: Turkic Kings of Scandinavian Sagas

The existence of the Trojans in the north of Europe is openly discussed in the old Scandinavian writings of the 13th and 14th centuries, in which «the people of Priam» are said to have settled in the North. Priam is known to have been the last king of Troy.

Some Germanic sources write about the old kings of Sweden and Norway as Turkic kings and the royal nobility of Scandinavia as being of Trojan origin [62, p.73, 182].

The northward migration of the Trojans also found its reflection in the «Saga about Nibelungs» where the Trojans are called **albs** («heroes») and their king – **Alberikh** [139, 131-133]. **Alb** is derived from the old Turkic **alp, alb** («brave», «daring») [176,37]. As to **Alberikh,** it consists of the same **alb** and old Turkic – **erik** («swift», «energetic») [176, 177]. The first element of **erig** (**er** «brave», «warrior») was used in combination with **alb/alp** as a personal name: **Alber,** a Trojan personal name in the «Iliad», **Alper** – an Old Turkic personal name with the meaning «brave warrior», «brave man» and «daring man».

A 13th century Scandinavian author, S.Sturluson, refers to the Trojan migration to the north of Europe as the beginning of a new era. According to V. Sherbakov, the valley of the Alp mountains, in the beginning of the new era, was settled by a people who spoke the Etruscan language [143, 194].

Onomasticon seems to reveal the Etruscans' presence in the North: **Tysk** and **Tyskland,** Swedish and Danish terms to denote «German» and «Germany» [183, p.619, 705], correspond to the word **Tusk,** denoting «Etruscan», which is still observed on the map of Italy. The province where the Etruscans were settled is nowadays called **Tuscany**.

The toponym **Turya,** a Finnish word to denote «Norway» is quite consonant with **Troy** and **Turyana**, the land of the Turks in old sources. It should be noted that it is just Sweden and Norway, whose old kings are presented in old Germanic sources as being Turkic [62, p.73.180].

Etruscan migration to the North may have been caused by Roman pursuit as long as the beginning of the new era was characterized with the complete collapse of Etruria. However, the Trojans, the ancestors of the Etruscans, seem to have migrated to the North much earlier, i.e. after the collapse of Troy. The evidence

we have for this is from information found in «The history of the kings of Britain» of the 12th century. This history explains that the Trojans had settled in Britain several centuries before the Roman occupation which dated back to the first century A.D.According to this source, Julius Caesar, who tries to conquer Britain, says: «Those Britons came from the same race as we do, for we Romans too are descended from Trojan stock. After the destruction of Troy, Aeneas was our first ancestor, just as theirs was Brutus, that same Brutus whose father was Silvius, the son of Ascanius, himself the son of Aeneas» [148, 107].

As we can see, the Trojans had settled in Britain before the Romans.

The presence of the Trojans in Britain is also revealed by the onomasticon of that period. **Kamber,** Brutus' son, who ruled Kambri (now Wales), bore an obvious Turkic (Trojan) name – **Kamber**. This Turkic personal name is known to be derived from **Kamböri (kam** «shaman» - **böri** «wolf») [34, 176].

Gurguit, another personal name referring to the Trojan dynasty of Britain [148, 331], is the old Turkic word **Gurgut** meaning «keeping welfare» (Turkic **goru** «to keep», **qut** «welfare») [7, 157].

The presence of the Trojans in the North is also revealed in the mapping of the spread of tummuli, characteristic of the Trojans. The spread of tummuli is analogical with the migration of the Trojans: from the Troad we can follow tummuli to Tuscany, then along the western coast of Europe from the Iberian Peninsula to Brittany and on to Britain, Germany, and the Netherlands… It seems that where the legends speak of Trojan origins, the tummuli are also found. The Trojans left tummuli and urnfields and we can trace the progress of urnfield cultures up the Danube to the Alps [159].

The practice of raising tummuli has its origin above the Black Sea in Crimea, among the Scythians and Cimmerians, who were referred to as the Turks by numerous authors of antiquity.

Tummuli known as **kurgan** has also been discovered in other areas where the old Turks settled.

List of Common Trojan-Turkic names

Trojan Personal Names	Turkic Personal Names
Alber	**Alper**
Askan	**Askan**
Atas	**Atas**
Aytilla	**Aytilla**
Batiya	**Batiya**
Dardan	**Dardan**
Dolon	**Dolon**
Il	**Il**
Paris	**Baris**
Koon	**Koyon**
Gurguit	**Gurgut**
Kamber	**Kamber**

Other names

Troy (country)	**Turyana** (Turan) (country)
Gargar (town, province)	**Gargar** (people, personal name, toponym)
Tarna (province)	**Tarna** (people)
Killa (town)	**Shr-Kill** (town)
Bayana (theonym)	**Bayana** (theonym)

Evident Turkic elements in old Celtic languages are directly associated with the northward migration of the Trojans. Turkic elements might have been borrowed partially in the continental part of Northern Europe until the Celtic settlement in Britain and partially after they were settled:

Turu («fortress»), used in old Irish poetry [77, 98], is the same Turkic **tura** («fortress») [176, 587].

Of the same origin are the Gaelic **turach** («fortress») [191, 465] and Old Turkic **turagh** («shelter») [176, 587]. They are all derived from the Turkic **tur** («to stand», «to leave», «to bear»).

Old Irish **oglach** («young», «warrior», «servant») [205, 381] is a cognate of the Turkic **oghlak** («young», «boy»), a variant of the common Turkic **oghlan**.

The Celtic **oglach** is interpreted as the combination of **og** («young») and the suffix **lach,** forming abstract nouns [205, 387].

The Turkic **oghlak** is known to be a derivative of the same **ogho, ogh** («young») and the noun forming suffix **–lak** in Turkic languages [192, 412].

The element **ogho,** as an independent noun, has survived in the Yakut language in the words «young», «child». That language is known to be one of the old Turkic languages keeping old elements.

Oghlak is a cognate of modern Turkic **oghlan** («boy»). Its phonetical variants **uhlan, ulan** («warrior», «cavalier») are used in modern European languages [205, 954].

Iesin («beaming», «shining») [191, 443]. Old Celtic **Iesin** is a cognate of the Old Turkic **yashin** («beam», «lightning») [176, 246]. This identity is evidently confirmed in the light of other variants of the same word in some Turkic languages: **yasın, yazın,** etc. [201, 149]. The Chuvash variant of the verb **thithen** («shining», «beaming») with its initial interdental consonant is closer to the Etruscan **thesan** («radiance», «the goddess of daybreak») which will be detailed below.

Kil («shelter»). This celtic word is the same **kil** («home», «family») used in the Chuvash language. It has already been compared with the Trojan **kil,** used in the name of the Trojan city – **Killa,** and in the name of the Khazar (Old Turkic) city **Sarkel** (**Sar – kel** «white house») or **Sh-r kil** («white house»).

Some old Turkic words were borrowed from the Celtic into the old English language:

Curd. This word presented in an etymological dictionary expresses a coagulated substance formed from dried milk and having the form **crod, crud** in old English. References to the word are present in the Irish and Gaelic word **gruth**. However, this

information is not enough to clarify the origin of the word and thus it is considered to be of unknown origin [205, 236].

Its origin becomes completely clear when compared to the Turkic words **kurut, korot, kurt, gurt, gurut** («curd», «cottage cheese»). This is a well-known Turkic food made from milk.

The appearance of this old Turkic word in Celtic and old Germanic languages excludes the possibility of its reference to later Turkic borrowings connected with the Germanic – Hun and later contacts. Instead **crod/crud/gruth** can be referred to the Trojan – Celtic contacts.

Belt. Trojan – Etruscan migration to the north of Europe is reflected in the word **belt** (old Germanic **belt, belti**) considered by Varro, a Roman author, as an Etruscan borrowing [205, 88].

Belt is derived from the old Turkic **bel** («belt») or more precisely, its variant from **beldik** (**bel** + a noun forming suffix – **dik)** in the Kirghizian language [190, 1616].

Tin. Old Germanic **tin** (old English **tin**, old High Germanic **zin**, Gothic **tinam**) is referred to the pre-Indo-European settlers of Europe [205, 925]. Some of them are accepted by researchers as being of Trojan or Etruscan origin [205, 8-9]. These words appear to be cognates of the Turkic **teneke/tinike** («white, highly malleable metal»), **tinnik, tienlek, tenke** («penny», «silver money»), having an identical semantic meaning as the English **tin** («white metal», «money»).

A number of old Turkic elements are found in Swedish, Icelandic and other Scandinavian languages. For instance, **ätt** in Swedish and **ed, ät** in old Turkic means «wealth», «property of nobility». Correspondingly, **adlig** in Swedish and **edlig** in old Turkic denote «noble», «nobility». In both of them **-lig** serves as a word-forming element, the origin of which needs special research.

Swedish **anlag** («talant», «ability»), formed through the combination of **ana** («to guess», «to understand») with the suffix **-lag** [183], corresponds to the old Turkic **aŋlag** («talant»,

«understanding»), having the same root – old Turkic **aŋa** «to understand». However, the old Turkic **aŋlag** seems to be derived from the verb **aŋla** («to understand» <**aŋa+la**) with a non-productive noun-forming suffix **-g** [192, 153].

Swedish **ösa,** Icelandic **asa** («to ladle», «to scoop») is a cognate of the Chuvash **as** («to ladle», «to scoop») which in other Turkic languages has the form **sus.**

Swedish and Icelandic **öskar, askur** («ladle», «scoop») are formed by means of the noun-forming suffix **-kar/-kur** and are analogical to the Chuvash **askach** («ladle», «scoop»), formed in the same way – through a combination of the verb **as** with the noun – forming suffix **-kach** (in other Turkic languages **susguch** «ladle», «scoop»).

Non – Indo-European morphological elements have been discovered in the old Ligurian language spoken in Switzerland. The suffixes **-aska, -oska,** observed in many place names [110, 13] are analogical to the old Bulgarian **aske, aska** and preserved in the onomasticon of the Caucasus: **Aginaske, Geliske, Dalkenaska, Turuske,** etc. [44, 280-281].

Ligurians, considered by linguists to be among the non-Indo-European peoples of Western Europe, seem to be related to the Cimmerians (the legendary ancestors of the Bulgarians) of which the above mentioned suffixes can reveal.

A significant source to prove the Turkic origins of the Pelasgo-Thracian and Trojan languages is the old Italian onomasticon left by the people who had laid the foundation of the Etruscan civilization.

II. Pelasgians and Trojans in Italy: the birth of the Etruscan Civilization

Herodotus considered the Etruscans (Tirsens) to have been a part of the Lydians, who had left Asia Minor because of famine. After settling in Italy, he writes, all of the people were called Tirsens by the name of their leader who had led them to this country [59, 42].

This half-legendary information could be a vague reflection of the times when Troy had been defeated by the Greeks and its people were made to migrate to different countries all over Europe. Some of them, who were called in old Scandinavian writings as «the people of Priam», the last Trojan king, had come to the north of Europe and had become «the first kings of Sweden and Norway» [62, p.73, 180] and the heroes of other Scandinavian sagas [98].

Many of the Trojans, who became the ancestors of the future Etruscans, were called **Tirsens** by Herodotus. However, they did not derive this name from their leader at all, as the nation was known by the name Tyrrhenians or Tirsens and was well-known in the Mediterranean basin before they had arrived in Italy. As was already mentioned, Thucydides considered the Tirsens to have been a greater ethnical union - a part of whom were later called the Pelasgians [68, 95].

The ancient origins of **Tirsen**, as an ethnic name, are also revealed in onomastic research. Both the word **Tirsen** and its Latin variant – **Turski,** are cognates of **Tursha** and **Trusia,** the names of the Trojans in old sources.

The Tirsens' migration to Italy coincides with the the fall of Troy in the 13th c. B.C. The Egyptian sources of the 13th c. B.C. inform us about **Tursha** as being among the sea peoples who had occupied Egypt. **Tursha** was identified by researchers to have been the Trojans [74, 109].

2.1. Turkic names of Roman kings

Roman kings with pride remembered their Trojan ancestry [85, 99]. Julius Caesar bore the name **Yul,** the son of Eney, a Trojan commander, who led the Trojan immigrants to Italy [85, 99]. Numerous Roman names of Trojan origin appear to be old Turkic.

Yul, for instance, is the same Turkic **Yul,** used by the Tatars and Bashkirs as a personal name [142, 68].

Yul and other Trojan personal names are usually interpreted on the basis of Latin or Greek appellatives, which is not logical at all. For instance, **Julius** (Yul) is referred to the Greek word **ioulos** «curly-headed» [125,544].

It is not logical, because the Trojans, known to have been neither Roman nor Greek by origin, could not have had Roman or Greek names during that period. They had settled these lands before the Greeks. What is more, the Romans and Greeks did not themselves have analogical names.

Caesar (kesar), applied as a cognomen to Roman emperors, could have been related to the old Turkic **kezer** («leader», «hero»), used to denote a high title [167, 1174]. It may be a cognate of the Kirghizian **kaysar** («brave», «strong», «courageous» [202, 322] whose semantics permits its transformation into a higher title.

The first component **(Gay)** of the name of Gayus Julius Caesar, the Roman dictator, is comparable with the old Turkic **Gay** - a tribal name belonging to the Turkic tribe Oghuz [15, 35] and with **Kay**, a Kipchak tribal name [30, 162].

Transformation of a tribal or dynastical name into the names of persons is common for the anthroponomy of all peoples.

The transition from a tribal name to a personal name is also observed in the example of **Tiberi**, the name of a Roman king, a cognate of **Tiber** - an old Turkic ethnonym. **Tiber** was found in the context of the Tubalar generation, a Siberian Turkic tribe [119, 594-595] and **Tiber/Diver**, ethnic units amongst the Turkic Oghuz tribe [49, 126].

Titiy, a Roman horseman's name [83, 357], can be compared with **Tetey,** a Chuvash personal name, **Tetiu,** a personal name used by Karachay-Balkars [125, p.119, 219] and **Tetiy** in «The word about Igor's regiment», an old epic which includes a number of Turkic anthoponyms. N.A.Baskakov, a researcher of this Russian epic, derives **Tetiy** from the Turkic **tetiy** («clever») [49, 89], semantically a real anthroponomic term.

The Roman name **Titiy,** which is of Pelasgian origin **(Tit),** was interpreted as a derivation of the Latin word **tuer** («to take care», «to save») [126, 173]. Deriving a well-known Pelasgian name from a Latin appellative cannot be justified – particularly when this name was only observed in the Pelasgian language.

Evident parallels are found in ancient literature, describing the ancient times of Italy. Theocrit Mosch Bion, for instance, has described local persons by the names **Konar** and **Bukay** [135, 34-52] which are old Turkic personal names: **Konar, Bukay** [142, 57-62].

The latter has been interpreted as having derived from the Turkic **bukay** «bull», «ox» [49, 136] whilst the former is seemingly connected with the Turkic (Kirghizian) **kunar** («improper», «unsuitable») [202, 445].

In the «Epigram» by M.V.Marcial, a Roman author, we find another group of old Turkic names: **Tegen, Turgid, Toraniy** [96]**.**

Tegen is the old Turkic **Tegin,** a personal name, originating from **tegin** («prince») [176, 547].

Turgid is the old Turkic **Turgut,** used as the tribal name of the Tatars, Kipchaks and other Turkic peoples [30, 318]. As a personal name it is observed in Turkish anthroponomy.

Turgut was also recorded in the ethnonymy of the 14th century Turkey [30, 318].

Of the same origin is **Torquot,** the name of a Trojan king [33, 61], and **Torgout,** a Turkic tribal name of the 17th – 18th century Middle Asia [97, 279].

Both Trojans and Turkic Torgouts are found to have used compound personal names with the initial element **aga,** which means

«noble», «owner» in Turkic. Trojan: **Agaton,** Priams's son, and some pre-Greek names of Pelasgo-Thracian origin: **Agesilay, Agaptolem,** etc.; Middle Asian Torgouts: **Agadak, Agasak** [97, 278].

An analogical name was used by Beotians, a Thracian tribe: **Agamed,** a Beotian hero [83, 32].

Similar personal names are also observed in the anthroponomy of some Turkic peoples, for instance, **Aka-Tay, Aka-bay,** Kazakh personal names [168, 217].

As for **Toraniy**, it is a Roman personal name that corresponds to the old Turkic **Turan** «the country of Turks» which is also used as a personal name in the anthroponomy of the Azerbaijanis, Turkmens and the other Turkic peoples.

Some of the personal names of the Romans were comprised of the Turkic appellative **olan/olen/ulen** («son»), the first components of which denote either colour or bravery in Turkic: **Sariolen** (**sari** «yellow», «blond», **olen** «son»), **Arulen** (**ar** «bright», «redish», **ulen** «son»), «**Coriolan** (**kur** «brave», **olan** «son»).

Sariolen Vokula, a Roman senator during the reign of Nero, the Roman emperor [83, 350], clearly bore a Turkic name. **Sariolen** is evidently derived from the Turkic **sari-olan** «a yellow boy». This analogical personal name is now observed in the Turkic Khakas language: **Saroolakh** (**sari** «yellow» - **olakh** «boy», a variant of **olan** [125, 65; 192, 411-412].

Vokula, the second name, is also Turkic. **Vokil** was the name of an Old Bulgarian prince [141, 131; 78, 276].

Sariolen Vocula was also called **Diliy Vocula,** where **Diliy** is the same **Deli, Teli** («crazy», «brave», «violent»), widely used as a personal name in old Turkic languages [71, 319; 142, 66; 194, 215]. In classical Turkic literature **Deli** is known to have been used as a cognomen to express bravery, violence etc. of epic heroes.

In this meaning the name has been borrowed by Eastern European languages. Bulgarian **delija,** Serbian **deli,** «brave», «proud», **delija** «warrior», Hungarian **deli, delia, dalija** «brave» [194, 216].

Arulen (Arulen Rustic), a Roman citizen [113, 392], had a name derived from the old Turkic **ar** («bright», «redish», «yellow») and **ulen** («boy»), which means «redish or bright boy».

Another vivid analogy of these Roman personal names is **Konurolen** in Turkic Kazakh anthroponomy. It consists of **konur** «chestnut brown» and **olen** «boy».

Compared to **Konurolen**, a Turkic personal name, the Roman ones (**Sariolen, Arulen**) appear both etymologically and typologically to be Turkic: **sari** («yellow», «blond»), **ar** («redish») and **olen/ulen** («boy»).

Coriolan. According to Plutarkhus, an old Greek author, **Coriolan** was a cognomen given to Martsi, a Roman civillian, for his bravery [115, 511].

Cori, the first component might have been associated by him with the Latin **cor** («heart», «spirit») used to denote bravery. However, Turkic origin of both components of the previous two names **(Sariolen, Arulen)** permits us to interprete **cori** as the old Turkic **kur** («brave») and the whole name as «brave boy» (Turk. **kur – olan**).

Their second component was also used independently as a personal name in the Turkic languages: **Ulen, Ulan** [49, 91].

Askani, a Roman king, Eney's son [132, 12], is of the same origin as **Askan,** a Trojan personal name [9, 205]. As we already know, **Askan** was also the name of a Hun leader [150, 75] and a personal name of the Altays - a Turkic people [125, 50]. This name has a reasonable Turkic interpretation: **askan** «violent», «naughty», «cheerful»). It is the Chuvash variant of the Turkic **azghyn** [200, 44]. It should be mentioned that Askani's father, **Eney,** a Trojan hero, also carried a Turkic (Chuvash) name – **Eney** [125, 220]. That was also the case with Askani's grandson, **Brut,** whose name was Turkic. The 17th century Altays, a Turkic people, used the personal name **Brut/Burut** [97, p.24, 56].

The Trojan migration to the north of Europe is associated with the name of **Brut,** who settled in Britain before the Roman occupation [148, 107].

Manli, a Roman personal name [117, 516], coincides with the old Bulgarian **Manli** [138, 150] which was a variant of **Menlik,** an Old Turkic personal name [176, 151]. The name consists of the Turkic **man/men** («birth mark») and the suffix **-li/lik,** an adjective forming suffix.

Sever, the name of the person who erected the golden palace of Nero, the Roman emperor [83, 350], coincides with the old Bulgarian **Sevar** [138, 150]. The latter was interpreted by N. Baskakov as «black man» (**saw** «black» - **er** «man») [49, 46]. Its origin can well be interpreted by the Turkic word **sever** («friend») [190, p.408, 505].

A survey on the old ethnonomy of Italy opens before our eyes an even larger panorama of Turkic tribal names of the Caucasus and Middle Asia. Among them old Bulgarian elements prove to be significant.

Sikels, an old Italian tribe, who gave their name to **Sicily**, is the same Bulgarian **Sekels,** once settled in the North Caucasus. Modern Turkic Balkars, who are of Bulgarian origin, are still called **Sekels** by their neighbours [44, 282-289].

Another group of the **Sekels,** who now live in Hungary and who speak the Hungarian language, still remenber their Turkic ancestry. They have kept the manuscripts written by their Turkic ancestors [102, 111].

Sikels of Sicily, like many other peoples of Italy, are listed by researchers among non-Indo-European inhabitants of old Italy.

Another name of the Bulgarian **Sekels** was **Asile** (**<As ile «As** people» in Turkic). It is consonant with **Azils,** the name of the legendary settlers of **Pitsen,** an old İtalian province [140, 372]. **Pitsen,** in its turn, sounds like **Bisseni, Beseny** which, in European sources denoted the Pechenegs, a Turkic tribe [49, 37; 150, 249].

Ancient sources mention three peoples of old **Sicily** – **Sikans,** the oldest inhabitants, **Sikels** and **Elims** [74].

There was a province by the name **Sikan** in the 18th century onomasticon of Central Asia [97, 333]. It can also be compared

with **Shigan**, a Kazakh toponym with the meaning («front», «distinguished») [179, 252].

Later the island was settled by the **Elims**, Trojan by origin. However, the origin of these peoples is as dark as that of the Trojans. In short, what the European researchers know about all these pre-Indo-European peoples is only their ethnical names and sometimes the places they had come from.

Thucydides considered the **Elims** to have originated from the merging of the local **Sikans** with the Trojans [74, 125].

Elim is revealed in Turkic ethnonymy: **Elim-ulu,** a tribal name of the Kazakhs and Kirghizians [119, 112], meaning, «the son of Elim»; **Elimey,** a tribal name, existed in Midia, now in the territory of South Azerbaijan [57, 342].

Midia was the Greek variant of **Maday.** It was the biblical **Maday** - the legendary brother of **Gomer** (Cimmerians) and **Tiras** (Thracians).

Turkic ethnonyms **Ishim, Terim, Chulum,** etc. were created by the analogy of **Elim** [119, p. 724, 745] with the suffix **-im** and its variants.

Erik, a town, belonging to the Sicilian Elims is clearly interpreted through Turkic **erik** («camp», «quarters»). An alternative interpretation is the Turkic **erik/erk** («power»), which also used to mean the upper part of Turkic cities in Middle Asia that featured a tower [187, 776].

Of the same origin as the Sicilian **Erik** is **Erk,** which was in South Azerbaijan, old Midia.

Among the Turkic settlers of Italy there were the **Cimmerians** who, in the 1st millennium B.C., settled in the North Black Sea basin, Asia Minor, the Caucasus, North and South Azerbaijan, and in other areas. They may have migrated to Italy from Asia Minor. In İtaly there was a town by name of **Cimmerium,** in the province of Campania, inhabited mainly by the Etruscans [175, 140].

The biblical **Gomer,** who personified the Cimmerians, is presen-ted as the brother of **Tiras,** the first dweller of Thracia who, in old Scandinavian writings, is considered to be the ancestor of the Turks.

The Cimmerians, personified in the «Bible» by **Gomer**, was also associated with the Turks, concretely with the old Bulgars. In numerous genealogical stories the Cimmerians (**Kemari, Kimar**) are presented as the ancestor of the Turkic Bulgars [21, 41; 43, 155]. This genealogy turns out to be consistent with numerous linguistic factors. One of them is the presence of Bulgarian elements amongst the Turkic anthroponyms of the Romans (**Manli, Sevar, Vokil, Askan, Eney**), ethnonyms (**Sekel, Asile**). The second, but the most important factor, is the Bulgarian-Chuvash dominance in the phonetics and morphology of the Etruscan language, which will be dealt with below.

The term «Cimmerian» was the Greek form of the Turkic **Gamar/Kamar** [13, 130-132], which can also be found on the map of old Italy – **Kamerina/Kamarina**, the name of a **Sicilian** town [53, 154; 175, 115-116]. **Sicily** seems to have been populated by proto-Turkic people densely enough to preserve the original form of the term «Cimmerian». It is not by mere chance, that Turkic names of this island are observed in unison: **Sikel, Sikan, Elim, Erik, Kamar** (ina), etc.

In different sources the Cimmerians (Kamars) are associated either with the Turks or with the Pelasgo-Thracians (Ionians). This theory is completely consistent with the idea of kinship between the Turks and the Pelasgo – Thracian peoples. For instance, the Cimmerians in an old Greek source are referred to as **Yazon,** a mythological person and known Pelasgian by origin [26, 42].

A.Ustuner, a Turkish researcher, associates the Cimmerians with the Ionian culture [31, 190].

According to V.Sherbakov, the oldest settlers of the Mediterranean basin – the Lydians, Hannaneans, Trojans, Etruscans and Cimmerians, spoke related languages [143, 191].

Procopius, an old Greek author, was the first to describe the Cimmerians as being the ancestors of the Turkic Bulgars [30, 34].

The Turkic origin of the Cimmerians is indirectly told by a Byzantian historian, who refers to them as Utigurs, a branch of the Turkic Huns, who settled in the North Caucasus [42, 85].

A genealogical legend of the 17th century, recorded by Abul Gazi Bahadur in his work «Genealogy of the Turks», relates the old Turkic Bulgars to the Cimmerians (**Kemari**) [21, 41].

According to a Bulgar – Tatar legend, the Bulgars originated from the **Kimar** (Cimmerians) and the **Alps** [56, 155].

The former (**Kimar**) is the same **Kemari,** while **Alp** is presented as another ancestor of the Bulgars and opens a new chain of ethnic relationships – the relationship of the Cimmerians to the Albanians. **Alp,** like **Kimar**, and other genealogical images, must naturally personify a people and those are Albanians, whose name is known to consist of the Turkic **alp/alb** («hero»). The presence of the image of **Alban** in an old Bulgarian epic once more proves this fact [19, 419]. The Bulgars, as we know, are referred to as the Cimmerians in numerous legends.

The kinship of the Cimmerians and Albanians is also consistent with the information of the «History of Albania» of the 7th century. In this source the relatives of the Albanians are referred to the North, where the Cimmerians had been located from time immemorial. Besides, a legend of the 10th century, which deals with the migration of the three sons of Japhet – **Alp, Kimer and Turk,** refers to these ethnically related peoples – the Cimmerians, Albanians and Turks [89, 106].

Not only in the Caucasus, but also in Italy, **Kimer** and **Alp** (Cimmerians and Albanians) appear side-by-side. According to Dante Alighier, a Roman author, there were two peoples of Trojan origin in Italy: the Romans and the Albanians [63, 337].

Were they the same Albanians who, according to different sources, came to Albania from Italy [40, 85] or from Thesalia, a Pelasgian province of old Greece [140, 42].

A reasonable answer to this question is the fact that the ethnical map of Italy was also represented by the Gargars, who were among the biggest tribes of Caucasian Albania.

There was a province by the name of **Gargaria** in Italy [173, 314] and a town by the name of **Gargar** near Troy [111, 144]. It is evident that the Gargarians might have come to Italy from Asia Minor, either together with the Trojans or with the Cimmerians.

During the second millennium B.C. the Gargars settled between modern Turkey and Syria. A group of them were forced by Alexander of Macedon to move to the Caucasus [10, 32]. Thus, the Gargars are found to have migrated to Italy and the Caucasus from the same centre, i.e. Asia Minor.

There is still one more link that ties Caucasian Albania with Italy. According to the «History of Albania», the Albanians originate from **Ketari**, whose descendants live both in the north and in Cyprus [10, 15]. As this information was already detailed, we are going to consider the name **Ketari**, which has its counterpart on the map of old Italy. There was a city by name **Cetaria** in Sicily - a province of Italy [175, 136].

As we already know, the name of Sicily originated from the **Sikels** of Trojan origin, which sounds the same as the Bulgarian **Sekel,** a Caucasian Turkic tribe. Like other legendary eponyms of the Turks (Kimar, Alp etc.), **Ketari** personifies a concrete people: **Keder/Geder/Kedar** – the name of the people who inhabited the territories where Turkic people now live.

A people by the name of **Kidar**, who were in the content of the Huns [67, 82], were located in the North – in the Black Sea basin, where **Ketari's** descendants are located by the Albanian author.

Italy was named by the same peoples, whose ethnical names we discover from the old map of the country. According to Vergil, Italy was named after **Ital,** the leader of Enotrs, a Pelasgian tribe [118, 166].

A mountain and a town in Cyprus had a similar name – **Idaliy** [118, 412]. Cyprus, like other territories of the Mediterranean basin, was settled by the Pelasgians and other pre-Greek, pre-Indo-European peoples.

Interestingly, identical names were found on the ethnical map of the old Turkic peoples. According to one source, the territory by the name of Kuban**,** settled in the 3rd and 4th centuries by Turkic Kipchaks, was called **Italican** [52, 393]. By a similar name (**Idal**) were called the Agh Huns, an old Turkic people [4, 119].

Regular old Italian – Turkic onomastic parallels, thus, reveal that Italy was previously settled mainly by Turkic tribes who left not only their names, but also the Etruscan writings, which appear to be Turkic in origin. The original name of the Etruscans, **Turski** in Latin, is in fact the same as **Turuska** which denoted «Turks» in some old languages. This language originated from the different old Turkic dialects of the Cimmerians, the Trojans, the Pelasgians and the Gargarians and they existed on the map of Asia Minor, Caucasus and other areas settled by the Turks.

The List of the Common Old Italian and Old Turkic Ethnonyms and Ethnotoponyms

Old Italian	**Old Turkic**
Turski	**Turushka**
Ital	**İtalikan, Idal**
Cimmerium, Kamerina Kamarina	**Kamar, Kamer Kimar**
Cetaria	**Kedar, Keder, Geder**
Gargaria	**Gargar**
Alban	**Alban**
Sikel	**Sekel**
Sikan	**Sikan**
Azil	**Asile**
Elim	**Elim**
Erik	**Erik, Erk**

The List of Common Old Italian and Old Turkic Personal Names and Titles

Old Italian	Old Turkic
Askani	Askan
Brut	Brut/Burut
Bukay	Bukay
Konar	Konar
Manli	Manli
Sever	Sevar
Gay	Gay
Tiberi	Tiber
Yul, Yuli	Yul, Yulay
Titiy	Tetiy
Caesar [kesar]	kezer ("hero", "brave")
Arulen	«ar ulen» («redish boy»)
Sariolan	«sari olan» («yellow boy»)
Vocula	Vokil
Turgid	Turgut
Tegen	Tegin

Thus, the large territory between the Caucasus and Mediterranean basin was settled by bearers of the same culture – The Trojans, Pelasgians, Thracians, Etruscans, Bulgarians, Gargarians and many others, who can be called western Turks or, more exactly, the European Turks.

As old sources and legends show, this area had been the center of the same civilization from times immemorial.

The migrations of these peoples and tribes within this territory were only partially recorded by ancient authors. For instance, the Gargars and the Thracian Abants are informed by some ancient

authors to have migrated to the Caucasus from the North and Asia Minor. However, it doesn't mean that these peoples were originally alien to the Caucasus, and their ancestors are of Mediterranean origin. What the old authors told us about the migrations of the Mediterraneans to the Caucasus could only be some episodes of their mixed migrational history - especially of those that refer to later periods. In early periods there could have been reverse migrations of the same peoples from the Caucasus back to the Mediterranean basin. There is a related story describing this in Vergil's «Aeneid». Here Vergil recounts how Eney, a Trojan hero, was born in the Caucasus and how he was breastfed by a tiger from Hircania [118, 189]. This means that the Trojans, whose presence in Asia Minor is known to go back to the third millennium B.C., had historical ties with the Caucasus, Hircania, the territory of modern South Azerbaijan and the southern coasts of the Caspian Sea [28, 22].

We also have evidence of the historical ties of the Mediterranean Turks, the Trojans, with the eastern part of Turan and with the Turks of Middle Asia. It is vividly expressed in the name of **Priam,** a Trojan king, and **Priyam,** a Turanian commander, who is described in the Kazakh epic («The story of Priyam») [34, 123].

We should also remember the relation of the Kazakh image of a folk singer, **Gumar,** to the pre-Greek (Pelasgian) **Homer**, a folk singer and the author of the «Iliad».

These legendary and epic interrelations indicate that there existed a common culture, which was Turkic by origin, between the Mediterranean basin and the Caucasus and which even stretched further on to some parts of Central Asia.

Old Turkic inhabitants of Italy, assimilated later by the Romans, left a significant substratum in Latin which can be interpreted through the Turkic languages. They have been borrowed mostly from the Etruscan language as is revealed by the discovery of the same words in Etruscan writings.

Macto «to praise». This word is of the same origin as the Turkic (Tatar) **makta** («to praise»). The Turkic origin of the Latin **macto** is revealed by the fact that it is not divided into the root and the suffix in Latin, whilst the Turkic **makta** is transparently divided into derivational elements: **mak** «praise» and **ta**-a verb – forming suffix [190, 1993 – 1997]. The suffix **-ta** is the Tatar variant of the Turkic verb-forming suffix **-la.** The word **mak** was also used in the old Turkic language in the form **magh** («praise») [176, 335].

Macto was borrowed in Latin from the Etruscan language in which the verb, **makte**, meant «to praise». A.Ernout and A.Meilletin, who believed that the Etruscan **makte** meant «praising», couldn't however establish its Turkic origin. A. Ayda, a Turkish researcher, was the first to guess its Turkic origin, although its Latin variant (**macto**) didn't attract her attention.

Sagitta. Another evident of Turkism in Latin is **sagitta** («arrow»), which is the same **sagit** («weapon») and **sagidak** («quiver») in the Turkic languages [187, 279]. Only the Turkic variant of the compared words is divisible into derivative elements: **saa/sag** independently means «gun», but together with the suffix **-dak** it has the meaning «bow together with quiver and arrow». However, **sagitta** in Latin is not divisible into the root and the suffix.

As much as the Romans borrowed Turkisms (Etruscan words) not simply as a result of cultural contacts, but through the merging of two peoples-Latin-speaking Romans with the Etruscans, some derivational elements made their way into Latin as well. This is the case with **origo** («origin», «source», «kin») in Latin, which is a cognate of the old Turkic **urug** («seed», «kin», «generation»). In both languages the initial components of the compared words are observed to be used independently: **-or, -ior** («to arise», «to come into existence», «to be born») in Latin; **-ur** («to give birth», «to impregnate» in old Turkic [93, 12].

As for the second elements of the compared words, only in the old Turkic language is it found to be meaningful: **-og/ok/-uk** «to create», «to give rise». «to generate», **ogh** «offspring», «kin» [93,

14], while in Latin independent use of the second element in **origo** is not observed.

Signo («mark», «token») refers to the Etruscan **zik/zikh** («to write») which, in its turn, is of the same origin as the Turkic **sig** («to draw»), **signak** «hand-writing» [170, 656], **tsig** («to write», «to draw a line», **sigen** «line», etc.

Etruscan **zik/zikh** («to write») reveals the Turkic origin of the Latın one.

Ordo («raw», «military structure», «military detachment») is comparable with the Turkic **ordu** «army», «military residence».

Ordu in a Turkic etymological dictionary was referred to as the verb **orut** («to be located», «to pitch a camp» [192, 472].

To the list of the Turkic (Etruscan) substratum may also be added the Latin: **ait, aio** «to speak», «to answer» (old Turkic **ait, ai** «to speak», «to answer»), **teba** «hill» (old Turkic **tebe, tepe** «hill»), **copia** «multitude», «great quantity» (Turkic **kop/köp** «much») and many others.

Besides the onomasticon left in different sources and the lexical substratum in Latin, there is a third, but more important factor, enough to prove the Turkic origins of the pre-Roman settlers of Italy. It is the Etruscan writings, which have remained mysterious despite research carried out over several centuries. What is more, we find out which of the Turkic languages was most dominant in the formation of the Etruscan language. It was the language of the Cimmerians, from whom old Turkic Bulgars and the modern Chuvash take their origin. Thanks to the Cimmerian – Bulgar component of the Etruscan language we witness that the phonetical features of the Turkic Chuvash language serves as a key to the Etruscan texts.

For instance, **thesan** (the Etruscan «goddess of daybreak», «radiance») is considered to be of unknown origin [157], while it finds its vivid etymology in the Chuvash language in which the initial consonant **th,** like in the Etruscan language, corresponds to the common Turkic **y.** Accordingly, old Turkic **yashin** («radiance», «god of thunder» **<yashu** «to shine») is found to be

a cognate of the Etruscan **thesan** through Chuvash **thithen** («shining», «beaming» <**thith** «to shine»).

This consonant exchange, as we shall see below, identifies the Turkic origin of numerous Etruscan words with the initial **th**.

Etruscan texts are partially interpreted through the language of old Turkic writings, which is closer to the Turkic Oghuz language.

Thus, we clearly observe the existence of different Turkic components in the formation of the Etrucan language, where the dominating one, especially in phonetics, is the Chuvash language. Such a diversity is also characteristic of Asian Turkic languages, in the formation of which various groups of Turkic languages have participated. Accordingly, Turkic languages have been grouped as being Oghuz-Bulgar, Oghuz-Karluk, Oghuz-Seljuk, Kipchak-Bulgar, etc. [45].

Simultaneously, the Etruscan language had non-Turkic elements, which were referred by European linguists to Caucasian languages and the early languages of Asia Minor such as Hurrian, Urartian, etc. Therefore, only the smallest part – the so-called Caucasian – Hurrian component of the Etruscan language was somehow interpreted, but it was not enough to identify the nature of the Etruscan texts, especially their lexicon.

2.2. Why Etruscan Writings Remained Mysterious

Researchers have made attempts to find the key into the Etruscan writings in a number of languages – in Hebrew, Aramaic, Greek, Latin, Hittite, Lydian, Coptic, Chaldaean, Egyptian, Celtic, Gothic, Rhaeto – Romanic, Coptic, Albanian, Basque, Abkhaz and other langueges [153, 172].

In most cases external coincidences of words served as arguments to relate the Etruscan language to one or another language. In vulgar form it reveals itself in the researches of Z.

Mayani who tried to prove relationship of the Etruscan and Albanian (Indo-European) languages [92].

Analogical cases of misinterpretation by Western researchers like L.Lantsi, V.Korssen, S.Bugge, V.Georgiev and others, could not help in the solution of this problem. Their method was deflected by another group of European Etruscologists, who adhered to studying the inherent structure of the language by means of a so-called combinatorial method. If V.Korssen, a representative of the first group, had compared the largely used Etruscan word **avil** with **Aulus,** a Latin personal name [106, 76] because of outer consonance, V.Deeke, the representative of the combinatorial method, could reveal that the word **avil**, which usually followed in Etruscan text the figures indicating the age of the deceased, denoted «year». Thus, based on the repetition of definite words in definite positions, he revealed the advantage of the new method [106, 76-77].

Later the combinatorial method was developed by F.Pibetso, F.Slotti, M.Pallottino, A.Pfiffig [105, 31-32] and others.

However, the advantage of the combinatorial method is observed in small texts dealing with devotions, where the same words are usually repeated in the same positions in different texts. For instance, the expression **thui kesu,** which always follows the names of the deceased in epitaphs, is interpreted as «rests here», «lies here», on the analogy of the Latin expression **hic cubat** («lies here»), used in epitaphs [105, 47].

But the combinatorial method is not able to give the precise meaning and etymology of words. Therefore, it remains unknown what the word **kesu** actually means: «lies», «rests» or something else.

Without comparative studies the etymology of these words cannot be achieved. In its turn, the comparative method to research the origin of the Etruscan language requires choosing the relative languages and having a deep knowledge of their structure. As a result of our research we find the Turkic languages to sevre as key to the dark world of the Etruscan writings. Through the material of the

Turkic languages many words and expressions, which have been correctly interpreted by the representatives of the combinatorial method, have been revealed to be of Turkic or Proto-Turkic origin.

For instance, the Etruscan **turuke,** often used in the texts dealing with devotion, is interpreted as «devoted», «gave». It usually follows the noun which is sacrificed or devoted and precedes the name of the person to whom the sacrifice or a monument has been devoted. This usual position of **turuke** allows researchers to interprete it as «gave», «devoted», etc. As is seen, although the function of the verb (devotion of any kind) is clear, its etymology remains unknown.

By researching the Etruscan texts on the material of Turkic languages we can etymologize the words, whose contextual meanings have been correctly identified by means of the combinatorial method.

Comparison of the verb **turuke** with the verb **tu** («to do», «to organize», «to create») in the Chuvash language permits us to define the origin of the former. The verb **tu** is the derivation of the verb **dogur/tovur/tuvur/tuir** [194, 247] , from which also originates the Etruscan **tur**. In several cases the verbs **tur** (Etr.) and **tu** (Chuv.) are observed to be used in the meaning of organizing a devotion or feast. For instance, the Chuvash **ethke tu** («to organize feast») is the same **eski tur** used in Etruscan texts that deal with feasting. What is more, the first components in both expressions are the same words with the meaning «drink», «feast»: Etrusc: **eski,** Chuvash: **ethkĕ**, in other Turkic languages: **ichki, iski,** etc («drink»).

Thus, the Etruscan **turuke/turke,** interpreted by linguists as «gave», «devoted», finds its exact meaning in the Turkic **tu (<tuir, tuvur, dogur**) «to organize», «to do», which is semantically adequate for all cases of the use of the word **tur** in the Etruscan texts: if in an Etruscan text dealing with ceremonial feasting it denotes «to organize», in a text dealing with devotion of a monument by someone to someone, it has the meaning « to do». For instance, in the text dealing with the devotion of monuments to

Venel Atelina and Murila Herkna the verb **turuke/turuke** was interpreted as «devoted», while the Turkic facts allow us to precisely interpret their meaning as «organized», «made», which is semantically adequate in relation to the monument.

There are also cases in which the so-called Indo-European words drawn into comparison to prove the Indo-European origin of the Etruscan language turn out to be Turkic by origin. For instance, a number of Etruscan – Albanian lexical parallels presented by Z.Mayani appear to be Etruscan – Turkic parallels. The word **vrath,** written on a figure of a bullet, is compared by him to the Albanian **vras** («to beat», «to kill»), whilst the latter is the Bulgarian – Turkic **varsa** or **variz** (to beat») [70, 41], Chuvash **varth** («to fight», «to hit»).

Comparison of the Etruscan **thur** [92, 115] with the Albanian **dore** («breed», «kin») [92, 115] to demonstrate Etruscan-Albanian kinship is not successful either, as it is the same **tör, tür** in the Turkic languages [165, 908]. The Etruscan **thur,** interpreted as «off-spring», «child» is directly related to the Chuvash **thur** with the same meaning («off-spring», «child») [200, 426].

Existence of Turkic elements of the Bulgar-Chuvash type in the Albanian language is completely compatible with the idea of I.Adelung, a European researcher, who associated the Albanians with the old Turkic Bulgars [66, 43]. This is conformable to common phonetical and morphological features of the Etruscan and Chuvash languages that will be dealt with below.

Other «Albanian» words, discovered by Z.Mayani in the Etruscan language, are Turkic by origin: **dale** («brave») — Turkic **dali/deli** («brave»), **kep** («to sew») — Turkic **köbi** («to sew»).

These and other examples serve to prove Etruscan-Turkic kinship rather than Albanian (Indo-European) — Etruscan.

One of the sources of the Turkisms in the Albanian language may have been the language of the Pelasgians, who have participated in the ethnogeny of the Albanians [68, 100]. They were the same Pelasgians, who by old Greek authors are referred to as a

part of the Tirsens. It was the Pelasgians, who had left the above mentioned Turkic names and the Turkic substratum in the old Greek language.

The same can be said about the language of the Hittites, whose onomastic facts, common with those of the Etruscans, were used as an argument to prove the Indo-European origin of the Etruscans. In fact, these «Hittite» words, common with those of the Turks, appear to have been borrowed from non-Indo-European languages of the Mediterranean basin. Although the Hittite language was Indo-European with its word-changing morphological system, it was not Indo-European with its lexicon [111, 18]. Researchers found out that the Hittite counterparts of a number of Etruscan elements are early Mediterranean borrowings of non-Indo-European origin. For instance, **Tarhunna,** the Hittite god of thunder-storm, which was compared with the Etruscan **Tarkhon**, a legendary personage [106, 214], to prove the Etruscan – Hittite relationship was, in fact, a local borrowing.

Lexical borrowings in the Hittite and other Indo-European languages of Asia Minor, like those in old Greek and Latin, were for the most part of Pelasgo-Trojan origin. Both the Etruscan **Tarkhon** and the old Turkic **Tarkhan/Tarkan** denoted titles, although the Etruscan one is somehow legendary. **Tarkhon,** together with **Tirsen,** is described as genealogical leader of the Etruscans [106, 23], whilst its old Turkic counterpart was a concrete title («ruler», «king», «minister», etc.) [22, 44].

Another Etruscan theonym, **Eisar/Aisar,** identified to be of the same origin as the Indo-European **asura** (Old Indian), **ais** (Oscan, Umbrian), **esus** (Celtic), is the same **eisar** («ruler», «owner» in a Turkic (Salar) language [128, 322] and derived from the Turkic **isi, ez, isir** («owner», «ruler») [192, 238-240].

The Etruscan **Velkhanu,** compared with the Pelasgian **Felkhan,** the god of sky and light [99, 203-204] and the Latin **Vulcan**, the god of fire and light [99, 253], is the Turkic **Ulgen,** the god of sky, light and fire [46, 218; 84, 18].

The opposition of the Bulgarian – Chuvash initial **v** to the common Turkic labialized vowels (**u**, **o,** etc.) has been discovered in the Etruscan **Velkhanu,** which corresponds to the Turkic **Ulgen,** the god with the same function. The same phonetical feature is seen between the above mentioned **vrath** (Etrusc), **varth** (Chuvash), **variz** (Bulgar) «to fight», «to beat» and common Turkic **urush** «to fight», «to beat».

The Chuvash language, with its history, is closely tied with the anciency of Europe through its Bulgaro-Cimmerian ancestors.

The Caucasian morphological elements, found in the Etruscan language by European researchers, are the plural endings **-r (-ar, -er, -ur)** and the suffixes of the possessive case **-l, -al,** [106, 78], etc.

Some Caucasian elements were found in numerals: Etruscan **thu** («1»), Abkhaz **zo** [73, 224], Abazin **za,** Avar, **tso** («1»): Etruscan **ki** («3») — Hurrian **kig** («3»), Chechen, **ko** («3»), etc. [73, 214].

The non-Turkic layer is connected with the mixed ethnical situation of the region of the 2nd and the 1st millennia B.C. However, this mixture is not large enough to stipulate deciphering any Etruscan text. Beyond the above mentioned elements no Etruscan word has a Caucasian interpretation.

The efforts by V.V Ivanov to enlarge the number of Caucasian elements in the Etruscan lexicon has even a reverse effect: what he considers to be of Caucasian origin turns out to be Turkic, like the so-called Albanian elements discovered by Z.Mayani in the Etruscan language.

The Etruscan **puia** («woman», «wife»), compared by V.V.Ivanov with the Caucasian (Batsbi) **pstuya** («wife»), Hurrian **asti** («woman») is, in fact, a cognate of the Turkic **bayan** («woman»), which is derived from Turkic **bay/bey/puy** («master», «boss», «rich») [193, 28], of which the Chuvash one (**puy**) is completely consonant with the Etruscan **puia**. The element **-a** in **puia** indicates feminine gender. Structurally, it is similar to the Turkic **biyke/pike** [193, 134] consisting of the same **biy** - a phonetical variant of Turkic **bay/bay/puy** and **ke** - the suffix of the feminine gender («lady»).

The Etruscan word **hus** («child»), compared by V.V.Ivanov with the Caucasian (Dargin) **ursi**, Urartian **arse** «boy» [73, 212], is of the same origin as the Turkic **usha, ushak, usak** («boy», «child»), and the Sumerian **ush** «child».

Etruscan **klan** («boy»), compared by the same linguist with the Caucasian **korc** (Lazgin), **kuc'an** (Udin) «child», is much closer to the Turkic **uklan** («boy»).

A.Ayda, a Turkish researcher, interpretes the absence of the initial **u** in the Etruscan **klan** with the usual omission of the letters, denoting vowels, in the Etruscan orthography [18, 281]. An analogical case is common for old Turkic writings.

The Etruscan **papak,** interpreted as «grandson», is the same **papak** («baby») in the Chuvash language, which is a variant of the Turkish **bebek**.

Turkic elements in the Etruscan language are so evident that in different times they have attracted the attention of European linguists. In the late 19th century Isaac Taylor came forward with the proposal that Etruscan belonged to the Turanian family of languages whereby the key was to be found in Finnic, Turkic, Mongolic, Dravidic and Malayic dialects [153, 172].

Baron Carra de Vaux, the author of «La Langue Etrusque» and Wilhelm Brandenstein, the author of «Die Sprache als Geschichtsquelle», admitted the Turkic origin of the Etruscans [18, XI].

W.Brandenstein wrote that the ancestors of the Etruscans might have migrated from Central Asia to the North – East of Asia Minor in the 2nd millennium B.C., and from there they could have gone to Italy in the 900-800s.

Later he changed his mind, coming to the conclusion that the Etruscans were originally from Asia Minor [106, 13].

The Etruscans' being either of Central Asian or of Anatolian origin is a question of history not directly relating to their ethnical origin. Of Turkic origin there could have been any people in the Mediterranean basin, having settled the area in pre-historic times and remaining beyond the memory of mankind. The origin of the

Etruscan language can be learned from linguistic facts, discovery of a relative language, which could be a key to the origin of the Etruscan texts. However, many linguists attempted to solve the riddle about the historical location and ethnical origins of the Etruscans by referring them to one or another language without any profound linguistic analyses. Professor Frans de Ruyt, Head of the Department of Etruscology at the University of Louvain, was right to call such research «the ridiculous attempts of charlatans to decipher Etruscan that appeared every year in many countries» [153, 174].

More or less positive results, gained through the so-called combinatorial method, were not duely valued. The Turkic character of many words achieved by means of this method was obvious and guessing it only needed phonetic evaluation of the usual consonant shifts. Having a sufficient knowledge of the Turkic lexicon one could easily guess that the Etruscan **flerth,** identified by linguists as denoting «to show itself», differs from the Turkic **belirt** («to show itself») on internationally known pre-positional **f-b** and post-positional **th-t** consonant shifts.

Comparative research of the Etruscan and Turkic languages reveals the essence of their grammatical systems to be of the same origin.

2.3. A Glimpse of the Turkic Component of the Etruscan Grammar

Following the identification of the Etruscan-Turkic relationship the phonetic features of the Chuvash language plays a significant role. This language was distinguished by N.Y.Marr, a well-known Soviet linguist of the 1930s, as an old type of Turkic language with the ability to serve as a bridge to the early languages of Europe [122, 115]. It should be mentioned that the Chuvash language, like the old Bulgar, has a fundamental phonetical, morphological and lexical difference from other Turkic languages. This sharp difference

excludes the present point of view in Turcology about the formation of the Bulgar-Chuvash languages in the region of the Volga river [45].

The old Turkic Bulgars are known to have settled the North Black Sea basin from time immemorial. Numerous genealogical legends derive their origin from the Cimmerians, known to have settled in the same region in the 1st millennium B.C. [30, 34; 56, 155]. The Cimmerians were also present in Western Europe [143, 191] , including old Italy.

As research of the Etruscan texts reveals, the Etruscan language has two main Turkic components – the Bulgar - Chuvash component, connected with Cimmerians, and the component similar to the language of old Turkic writings.

The Chuvash elements in the Etruscan language are observed both in phonetics and morphrology:

th-y. The interdental **th** in both Etruscan and Chuvash languages in the initial position corresponds to **y** in the old Turkic language: Etrusk **thesan** («radiance», «the goddess of daybreak»), Chuvash **thithen** («shining», beaming» <**thith** "to shine», «to beam»), old Turkic **yashin** («radiance», «god of thunder» <**yashu** «to shine», «to beam); Etrusk **thur** («son», «off-spring»), Chuvash **thur** (<**thavar**) and Turkish **yavru** («child», «young one).

The analysis of the Etruscan texts reveal more and more examples to show the correspondence of the initial **th** in the Etruscan and Chuvash languages, whilst in the old Turkic it has been replaced by **y**: Etruscan **thumsa** in a text, devoted to praising a deceased young woman, is identified as coinciding with the Chuvash **themthe** («soft», «mild», «gentle»), which in other Turkic languages has the form **yumshak**.

A. M. Sherbak's opinion, that the Chuvash variant of the pre-positional **th** is prior to the old Turkic **y** [201, p.196, 259] is found to be true in the light of the Etruscan facts.

v-g. In the Etruscan and Chuvash languages the post-positional **v** corresponds to common Turkic **g:** old Turkic **teg** («to touch upon», «to reach», «to concern»), Chuvash **tiv** «to touch upon», «to

concern», Etruscan **tev, tva** (in present tense form) with the same meanings.

Although **tva,** used in an Etruscan text, was interpreted correctly, its etymology was not touched upon [105, 54]:

eka sren tva ixnak herkle unial klan thra ske

The sentence referring to the picture, describes the goddess Uni breastfeeding Heracle, her son. It was interpreted as «this description shows how Heracle, the son of Uni, suckles milk» [92, 180].

Here the meaning of **tva** can be precisely interpreted as «deals with», «touches on» **(tev-a,** present tense suffix in some Turkic languages > **tva)**.

The word **thra** corresponds to the old Turkic **turi** «milk» and **ske** – to the Chuvash **sakh** «to suckle», Lat. **suqere,** Old English **sucan** [205, 882] «to suckle».

In another Etruscan text the imperative **tev** is found to mean «reach», «touch», like the Turkic **teg** and the Chuvash **tiv**.

Thus, the Etruscan **tev** combines the two main meanings of the Turkic **teg/tiv:** «to touch», «to concern».

v -o, u, ö, ü. Turkic words, beginning with labialized **o/u/ö/ü**, are often observed to begin with **v** in the Chuvash and Etruscan languages. The above mentioned Etruscan **vrath**, written on the figure of a bullet and interpreted as «beat», «hit», is quite consonant with the Bulgar and Chuvash **variz, varth** «to beat», «to hit», which in old Turkic is pronounced with the initial labialized **u**: **urush** «beat», «fight».

This is also the case with the Etruscan **Velkhanu** and the Turkic **Ulgen**, the gods of sky and light in the mythology of both the Etruscans and Turks.

The wide-spread opposition of the Bulgarian-Chuvash pre-positional **v** to common Turkic labialized **u, o,** often serves as key to the etymology of many Etruscan words.

th-t. The phonetical opposition of Etruscan interdental **th** with Turkic **t** is observed in the pre-and post positions, which is also characteristic of other language families. It is mostly observed in the post position between the following Etruscan and Turkic lexical parallels: **flerth – belirt** («to show itself», «to designate»), **eth – et** («to do»), **inath – yinat** (also **yinath**) («to get well», «to recover»), **sth-süt** («milk»), **lth – elt, ilet** (but Chuvash **leth**) «to take away», «to bring», «to convey»), etc. In two cases the Turkic variants have preserved the interdental **th**: **yinath** and **leth**.

The etymological – semantic identity of all the above compared words are proved through the analysis of the surrounding words in the texts and some extralinguistic factors as we shall see below.

The consonant shift of post-positional **th-t(d)** is also observed within the Turkic languages: old Turkic **ith-id-it** «to send», old Turkic – Chuvash **elt – leth** «to bring», «to convey».

th-t in pre-position is observed between the Etruscan **thapin** and Turkic **tapin** (to worship»), observed in an Etruscan text, devoted to worshipping, bringing sacrifices, in the theonym **thanir/thanra** [92, 227], which correspond to the Turkic **tanir/tanri/tanara** («god»), etc. This permits us to identify the interdental **th** as a prototype for the post-positional **t** in some Turkic words.

th-sh. The interdental **th** is also found to change into **sh** in some words. For instance, in an Etruscan text the word **ulath** is found to coincide with the Turkic **ulash** («to reach»), which is also proved by the semantics of the surrounding words and by the content of the picture referring to the text [see p.94].

In another text we discover the Etruscan word **athay** to coincide with the Turkic **asha** («to eat»). The text deals with a collective feasting ceremony [p. 120].

Both words in Turkic languages also have variants with the consonant**s**: **ulas, asa** (Kazakh, Karakalpak).

The consonant change of **th-sh** is also observed within the Turkic languages: Chuvash **eth** – common Turkic **ish** «work», Chuvash **puth** – common Turkic **bash** («head») [193, 86].

The existence of the same consonant shift within the Turkic languages serves to justify the compared Etruscan – Turkic lexical parallels, with the analogical consonant difference, to be cognate.

th-ch. Interchange of **th-ch** is observed between the Etruscan **hinthu** and the old Turkic **inchu** («inheritance», «heritage») in a text, devoted to honouring a deceased woman: **Eisna hinthu** «inheritance of Eisna" (an Etruscan goddess).

This consonant interchange is a part of the greater series of consonant shifts (**s-sh-ch-th-ts)** widely observed in Turkic languages. For instance, the Turkic verb «to drink»: **ich – is – esh – ish – ech – yits,** etc. [192, 391].

In the Etruscan texts dealing with feasting we observe the verb **eš** with the meaning «to drink» [p.120].

f-b. In some Etruscan words the pre-positional **f** is found to coincide with the Turkic **b**: **flerth – belirt** «to show itself», «to designate»; **fir – ber/bir/ver** «to give».

This meaning of **flerth** was guessed by linguists, although its obvious identity with the Turkic **belirt** was not given attention to, being considered to be of unknown origin.

The shift of the consonants **f, b** in the pre-position is known to be common in Indo-European languages: Latin **pater** –gothic **fadar,** etc. [16, 106-107].

The verb **fir** (Turkic **bir/ber/ver «give»**) was interpreted by Etruscologists as «bring» and was considered to be of unknown origin [157], like the verb **flerth.**

Some Etruscan words differ from their Turkic equivalents with the initial prosthetic **h**: above mentioned **hinthu** – Turk. **inchu** («inheritance»).

The same phonetic phenomenon is observed within some Turkic languages (e.g. the Khalaj language): **hutun – odun** «wood», **hachug – aji** «sour». etc. [24, 185-186].

The basic morphological elements, discovered in the Etruscan texts, are Turkic. Only the suffixes of the possessive case (**-al, -us**)

and the plural form (**-ar, -er**) of the noun, which were discovered by European linguists, are of Caucasian origin: **Larth-Larthal** («Larth-Larth's), **klan-klanar** («son-sons») [112, 366-367].

Beyond these few non – Turkic elements, however, we discover an evident panorama of the Turkic grammatical system, not comparable with the ingredients of any other language found in Etruscan texts. Two morphological elements of the noun **spur** («city»), presented by A. Pfiffig as locative (**-thi**) and accusative(**-ni**) case suffixes, are also found in the Turkic languages.

Locative Case Form

The Etruscan locative is formed with the suffixes **thi -the: thunkhulthe** «in the temple», **spurethi** «in the city» [112, 367].

In Turkic languages the locative is formed in a similar way - by means of the suffixes **-ta, -te, -tha -the**.

The Etruscan locative **thi/the** is also a cognate of the old Greek dialectal locative **thi**, considered to have been borrowed from the early languages of Greece: **oikothi** «at home», **Korinthothi** «in Korinth» [174, 1888].

Ablative Case Form

The Etruscan suffix **-then** is a cognate of the Turkic **-den/-ten/-then** («from»): Etr. **Kumethen** «from Kume» [155], Turkic **ev-evden** «home-from home».

The same case element was left in old Greek dialects by the early languages of the region: **oikothen** – «from home» [173, 809].

Early Greek **-thi, -then** were, undoubtedly, borrowed from the language of the Pelasgians, referred to by old Greek authors as the Tirsens (Etruscans).

Dative Case Form

The suffixes **-a, -e** in the Etruscan texts, like in the Turkic languages, denote the dative case of the noun. It is usually observed in the names of gods, preceded by the verbs, which mean sacrificing and offering. In a text it is offered to give sacrificial wine to the gods Thven and Velthit, whose names are in dative case forms: **Thvene, Velthite:**

šuki fir thvene, šukikh firin velthite (old Turkic **suchi/suchig** «wine», **bir/ver /verin** «give»).

A writing on a dish denotes that is has been devoted to Larth Sharshina, which has the suffix **-ya:**

Lartha Sharshinaya «to Larth Sharshina».

Also in Turkic languages, nouns ending in vowels, form a dative case by means of **-ya (anaya < ana-ya** «to mother»), while nouns ending in a consonant form the same case by means of **-a** and its variants.

In the Etruscan language there is also a specific dative case suffix **-ri/-eri** [105, 42]: **spureri** «to the city», etc.), **Nuntheri** – to **Nunth** (a goddess).

This suffix is analogical to the Turkic non-productive suffix **-ri**, denoting a specific form of the dative case. It has been preserved in adverbs denoting direction: **icheri** «inwards», **yukhari** «upwards».

Possessive-Dative Case Form

We also observe that the combination of the possessive and dative case suffixes is characteristic of the Turkic languages.

The Etruscan **ilina,** which consists of the noun **il** «country», the suffix **-in,** denoting possession to the second person singular and **-a**, dative case element, reads as «to your country». It is the same **iline** (**il –in –e** «to your country») in the Turkish language. This is said by a young woman to a soldier, whom she is seeing off to his country [p. 94].

Kapzna in an Etruscan text is the same **kapisina** («to his door») in the Turkish language, which consists of the noun **kap(i)** («door»), **z,** the suffix denoting possession, used with the nouns ending in a vowel (Turkic **kapı-sı** «his door») and **-na**, the dative case suffix, used after the words ending in a vowel (Turkic **kapısı-na**).

The Etruscan **kapzna** was discovered in a text on a grave stone, where it requested «not to bring harm to Hermes's door».

The Possessive form of the third person singular is found to be denoted by means of **-u, -iu,** similar to the Turkic **-i, -u**. In relation to the deceased we find **hinthiu (hinth-iu** «his rest», «his peace» (Turkic **inch-i** «his rest»)).

Nouns in this case form is usually preceded by another noun to which it belongs: **suthi hinthiu** «silence of the grave», **epl tularu** «area of feasting» (**tular** «boundary», «area»), **Tarsalus sakniu** («tombstone of Tarsal» (**sakni,** Turkic **sagana** «tombstone»)).

Accusative Case Form

In some Etruscan texts the suffix of the dative case of the noun **(-a, -e)** is found to denote the accusative case. For instance, in the expression **athe kufarke** («was driving horses»), **athe** is the Turkic **ati,** the accusative case form of **at** («horse»), used in this form with the verb **kufarce** (Turkic **kuv** «drive», **kuvardi** «was driving»).

The Chuvash variants of the common Turkic accusative case indicator (**-i, -u,** etc.) are **-a/-e,** which, as in the Etruscan language, can also function as a dative case indicator [90, 18].

In the Etruscan language, as in some Turkic languages, the accusative case of the noun is also formed by the suffix **-ni:** Etr. **spureni,** Turkic **kochini** («street»), **taghni** («mountain»), accusative case forms of the nouns **kochi** and **tagh**.

Instrumental Case Form

The Etruscan suffixes **-ve, -vi** are found to denote the instrumental case of the noun, which are cognate with Turkic **-ba, -bye, -be** (Karaim) [17, 332], **-pa/-pe/-pen** [17, 331]. Chuvash: **lashapa** «by horse», **thulpa** «through road» [200].

Etruscan **ve** in the word **ilakve** means «by the goddess». This meaning of **ilakve** was identified by Etruscologists on the basis of Etruscan – Phoenician bilingual texts, where the expressions «chosen by the goddess», «appointed by the goddess» are found [105, 51]. The Etruscan counterparts of «by the goddess» is «**ilakve**», consisting of **ilak** «goddess» and **-ve**, the instrumental case suffix («by»).

In old Greek the same case meaning was expressed by the suffixes **-fi, -fin,** borrowed from the Pelasgian language, from which also originate the above mentioned locative suffixes **-thi** and - **then: ores** «mountain» - **oresfi** «through mountain», **deksitere** «right» - **deksiterefin** «with right (hand)», etc.

Thus, the function of the Etruscan instrumental case form is identified with the help of various factors – a bilingual text, pre-Greek equivalents of the same suffixes and cognate Turkic (Karaim, Chuvash) suffixes with the same function. The Turkic variants (**-be, -pe, -pa**) of this instrumental case form differ from the Etruscan ones through the pre-positional **v-b** consonant shift, which is widely observed in the Turkic languages.

Verb
Imperative

The analysis of the Etruscan texts permits us to distinguish suffixes functioning as imperative elements: **-i, -e, -y** in the singular, and **-in, -un** in the plural.

In a text dealing with worshipping and sacrificing we observe the verbs **flere, ale, usi,** each denoting a request for carrying out a

rite: **trinum flere** «mark trinum», a religious ceremony. The same meaning is denoted by the cognate verb **palar** («to mark», «to celebrate»), the Chuvash variant of Turkic **belir**; **hetum ale** (?), **vinum usi** «taste wine» (Turk. **us** «to taste»).

The verbs ending in vowels form imperatives with **-y**: **athay.** This was used in a text dealing with feasting, and corresponds to the Turkic **asha** «eat». It is used in the combination with **eš** (Turk. **ech/esh/es** «drink»): **eš athay** « drink and eat». The same combination was used in old Turkic: **ich asha** «drink and eat».

In the Etruscan texts dealing with devotional sacrifice we also see verbs **thesin, firin, tutin, turun,** which differ from the corresponding **thes, fir, tur** with the suffix **in/un,** denoting plurality. They denote request, addressed to more than one person, which was expressed by the old Turkic **-ing, -ung,** denoting request [39, 275]: **thesin fler** «organize ceremony» (Turkic. **tüz – tüzün** «organize»), **kepen tutin** «hire a shaman» (Turkic **tut – tutun** «hire»), **eski turun** «arrange feast» (Chuvash **ethke tu** «organize feast»)

Tense Forms
Present Tense Form

The suffixes **-a, -e,** like the Turkic **-a, -e,** denotes a present action. For instance, in the sentence **eka sren tva ikhnak herkle unial klan thra ske,** translated as «this picture shows how Heracle, the son of Uni, sucks milk», **tva** («shows») and **ske** («sucks») denote a present action. These forms can be compared, for instance, with **kile** «comes» (**<kil-e**), **vara** «lives» (**<var-a**), etc., in the Turkic languages.

Past Tense Forms

The suffix **ce** in the Etruscan language has been identified by linguists to denote a past action, similar to the English Past Simple: **turuce** «devoted», **amce** «was».

A.Ayda, a Turkish researcher of the Etruscan language, has compared the Etruscan **ce** with the suffix **che** in the Chuvash language, which in other Turkic languages has the form **te/ta** [18, 434]. However, this suffix in the Chuvash language is only used with the third person singular, but with other persons the common Turkic **-ta** is used. The same is observed in the Etruscan language in which **ce** is usually used with the third person, while in an Etruscan text we observe the suffix **-te** to be used with the second person singular to denote a past action. In the text accompanied with the description of two fighting persons we find the verb **enkten** uttered by the winning person. We interpreted his word as «you became embarrassed», and on the analogy of the old Turkic **engdin** («you became embarrassed»). That person, depicted in the picture, is wounded and looks rather embarrased.

In the old Bulgar language, which together with the Chuvash language, belongs to a separate branch of Turkic languages, the parallel use of the consonants **t – ch** in the past tense is observed: **bolti – bolchi** «became», «was».

This is also found in the auxiliary verb **eti-echi** «was» [138, p.17, 102].

M.Pallottino distinguished in the Etruscan language the specific past tense suffixes **-ša, -sa.** We find that the same suffix **(-sa, -se)** in the Chuvash language is a non – productive indicator of a past action: **kaysa (<kay-sa** «went»), **ethle-se** (**<ethlese** «worked») [90, 170]. – Etrusk. **tulerase** «was appointed», «was chosen».

The Etruscan **tulerase** consists of the verb **tul** (old Turkic **tulu** «to choose», **er** – an old suffix, denoting the passive voice (in the Bashkir language) and **-se,** the indicator of the past tense.

This meaning of **tulerase** was identified by linguists in a comparison with a Phoenician bilingual text , in which it is informed that Tiberi Veliana was chosen by Astarta as atran of her kingdom [105, 102].

The suffix **-er,** denotes the passive voice, and is also found in a combination with the suffix –**ni,** another indicator of a past action.

In the sentence **vakl khuru pethereni** («the ritual of vakl was completed in October») the predicate **(pethereni)** consists of **peth** (Turkic **pit/pet** «to finish», «to come to an end»), **-er,** passive voice indicator and **-ni**, the indicator of a past action.

The suffix **-ni** can be compared with **-ne**, a past tense indicator in the Chuvash language: **il** «to take» **-ilne** («took») [90, 73].

The tense form with the suffix **-arke/-rke** is frequently observed in the position in which it can denote a past continuous action. It is visible in the expression **tarhnal spureni lukairke**, translated by researchers as «the deceased ruled the city Tarhna».

This tense form can be compared with the Turkic tense form denoting an action, which was going on in the past (**-ardi**), the first element of which is the indicator of continuation (**-ar**), and the second - the notion of the past (**-di**). In this case, the Etruscan **lucairce** is translated as «he was ruling», **flerthrce** (Turkic. **belirt** «to show itself») – as «it was signifying», «it was emerging», **kufarce** (Turkic **kuv** «to drive») – as «(he) was driving».

Auxiliary Verbs

In accordance with the content of some Etruscan texts, the verbs **erini** and **eth** are found to function as auxiliaries. The former one functions as the indicator of the past tense of the verb «to be» as old Turkic **erdi** («was»). We find the Etruscan verb **erini** used in this meaning in a sentence on an epitaph **tarkhi salvi thanah erini**. On the analogy of the Old Turkic **turkcha yil takaghu erdi** («The year on Turkic chronology was hen» (literally, «Turkic year was hen») this Etruscan sentence and the auxiliary function of the verb **erini** becomes clear (p.125).

Eth in the Etruscan texts functions as Turkic **et** («to do», «to fulfil»), which also serves as an auxiliary: **eth tuthiu** «fulfil (your) duty» (old Turkic **tüsh** «duty», «debt of honour»), **eth šuki** («fulfil sacrifice of wine») (old Turkic **süji** «wine»), etc.

Structural words

Yen. In Etruscan texts **yen** is found to function as a conjunction denoting «and». It is a cognate of the Turkic **yene** («and»). For instance, the expression **azuk yen eski,** in a text dealing with commemorable feasting, is clearly interpreted as «meal and drink» (Turkic **azuk** «meal», **ichki/iski** «drink»).

Nak. This word, widely used in the Etruscan texts in the meaning «how», «like», was compared by A. Ayda, a Turkish researcher, with the words **neke, nak** («how, «like») in the Turkic languages [18, 304-306].

This function of **nak** was also admitted by M.Pallottino [112, 369] and some other linguists.

K. The element **k** has been identified by linguists as being a structural word, denoting «also», «and» as in the sentence **Larthal atnalk klan** «the son of Larth and Atna» [105, 52]. The personal name **Atna,** together with the genitive case suffix **(l)**, includes also the deictic element **k** («and»).

In some Turkic languages the deictic element **ok** denotes the same meaning: Kirghizian **ekem turd'ok** «and my father stood up», Altay **alar-ok ede** «and he would take» [187, 991-992].

M/ma. This element is found to have a double function, both coordinating («and») and intensifying. Etruscan **ki tartira kim kleva** can be interpreted as «play three times and also pray three times» (Turkic **tartu** «to play on a musical instrument», **kele** «to pray»).

Turkic auxilary **ma** has the same function: Salar. **pir ullulakh ma kichilakh vara** «there lived the old and also the young wives» [128, 194].

Our aim is to research the dominating Turkic component of the Etruscan language which permits the deciphering of the mysterious Etruscan writings. We don't deal with non-Turkic layers which have been sufficiently dealt with by European linguists. The function of the non – Turkic components (numerals, genitive case

indicators, the suffixes of plurality, etc.) have more or less been identified by Etruscologists. As much as the amount of non-Turkic layers are not large enough to decipher the Etruscan writings, the problem had remained unsolved and hundreds of researchers repeated these limited number of known facts from century to century up to the present time.

2.4. Etruscan Writings Begin Speaking

Deciphering the Etruscan writings required conducting a comparative study with Turkic languages. First of all the phonetic structure of the Turkic languages can serve as a key to the Etruscan phonetic system. Etruscan appears to be phonetically close to the Chuvash language, which is the only language that represents the old Turkic Bulgars who, together with their ancestors, the Cimmerians, composed part of the ethnic past of Western Europe, including Italy.

As we have already mentioned, it is simply the Chuvash pre-positional **th** that mediates between the Etruscan **th** and old Turkic **y** in the same position (Etruscan **thesan** «daybreak», «light» - Chuvash **thithen** «beaming» - old Turkic **yashin** «light», «lightning»). Through this phonetical key (**th-y** in pre position) and others we could elucidate numerous Etruscan words, considered previously by researchers to be of unknown origin.

The veracity of our translations on the material of Turkic languages, as we shall see, can be proved by means of some linguistic and extra-linguistic factors. Observance of these factors is revealing the dark nature of the Etruscan texts, throwing light on their Turkic origin.

An important linguistic factor to show the Turkic nature of the Etruscan texts is that not just separate words, but the whole lexico-morphological system of the sentences appear to be Turkic.

We observe that all of the words in Etruscan texts are semantically tied. The texts dealing with religious ritual ceremonies

only consist of Turkic religious – ritual terms. In the texts dealing with sacrificing most of the words are old Turkic names of sacrificial foodstuffs and terms related to this ritual.

In the texts dealing with memorial eating the bulk of the words are Turkic culinary terms.

This obviously indicates the Turkic origin of the Etruscan language and also the correctness of our translations.

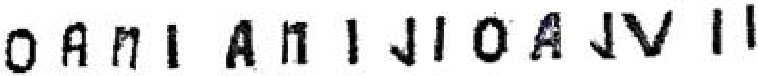
Drawing extra-linguistic factors to indicate the Turkic origin of the Etruscan language we have tried to ensure that the translation of the texts corresponds with the content of the pictures which accompany them and also to ensure the authenticity of the translation within the religious, mythological context of the Etruscan culture as well as other nations of the same period in the region.

All these factors reveal that the language of the Etruscan writings are Turkic by origin and that the people, called **Tursci** («Etruscans») by the Romans, were the same **Turuska** («Turks») mentioned in ancient sources.

The Etruscan texts, accompanied by descriptions, can be translated more accurately as the content of the text is evidently guessed from the pictures. For instance, in one of the pictures we observe a soldier, holding the hand of a young woman, who is evidently seeing him off to his motherland. The horse standing behind the soldier and the sad appearance of the woman signify the signs of parting [92, 121].



This situation completely coincides with the words uttered by the woman.



The sentence written from right to left sounds as follows:

ii ulath ilina inath

In pure Turkish she wishes the soldier a happy journey saying **ii ulath ilina**, which in Turkish reads **"iyi ulash iline",** literally, "reach your country well" (**ii – iyi** "well", **ulath** - **ulash** "reach", "join", **ilina – iline** "to your country").

In the word **ii** the consonant **y** was omitted between the two sounds as in some Turkic languages (**ii** "good", "well").

Ilina (Turkish **iline**) is the Turkic noun **il** ("country") with the suffixes denoting possession (**il – in** "your country") and dative case **(-e): il – in – e** (Etruscan **il-in-a**) "to your country".

In the verb **ulath** (Turkish **ulash** "reach", "join") the interdental sound **th** coincides with the Turkish **sh.** This consonant interchange is also observed between the Etruscan **athay** (Turkic **asha** «to eat») in the text dealing with a feasting ritual, as well as within Turkic languages (Turkic **bash** ~ Chuvash **puth** «head»).

The expression **ii ulath ilina** ("reach your country well") uttered by the Etruscan woman is followed by the word **inath**, which we can compare with the old Turkic verb **yinat/yinath** ("get well", "recover") [14, 687; 176, 261]. This comparison is semantically logical as it corresponds to the content of the previous expression: **ii ulath ilina inath** «reach your country well, recover". In relation to the soldier being seen off by the woman the expression is quite appropriate.

The absence of the pre-positional **y** in the word **inath** can be explained with the frequently observed omission of that consonant in many Turkic languages (**yil~il** "year", **in**~**yin** "to go down", etc).

In reply to the woman the soldier asks her to bless **Thaf** and sympathize with **Lathl,** the Etruscan gods:

thafa alkı
lathlni kay

Both **alkı** and **kay** are Turkic: old Turkic **alkı** «to bless», «to give blessing», **kay** «to sympathize»[176].

The answer is quite logical: in reply to the woman who wishes him to reach his country well (**ii ulath ilina** – Turkish. **iyi ulash iline**), he is asking her to address these gods for his journey to be fortunate, to bless Thaf and to sympathize with Lathl.

Thaf and **Lathl** have insignificant phonetical difference from the **Lasl** and **Thvf** mentioned in the list of the Etruscan gods, where they are presented side-by-side [106, 181].

The names are found in the Turkic dative (**-a: Thaf-a**) and accusative (**-ni: Lathlni**) case forms, both of which are known to be characteristic of the Etruscan morphology.

The text describing the parting of the woman with the soldier was first published by G. Korte, who didn't provide a translation. Z.Mayani, who tried to interpret it into Albanian made inadmissible mistakes. For some reason he read the first three letters of the sentence as **liu** («god»), while there is no letter denoting **l** in the beginning, and the last five letters of the line he read in reverse direction, from left to right, getting a female «name» for the woman – **Thania**. Reading a part of the line from right to left and another part in reverse direction is inadmissible.

Worse than this was the appearance of the invented female name (**Thania**) in the sentence uttered by the woman, where mentioning her own name is not logical at all. As we already know, the woman wished the soldier a good journey.

Such patterns of deciphering the Etruscan texts were usual for many researchers. Only the combinatorial method promoted the correct interpretation of some small texts, although the origin of the interpreted words remained unknown until today.

In some Etruscan texts we observe the correspondence of the Etruscan post-positional **th** with Turkic **t** (**ath~at** "horse", **flerth~belirt** "to show itself" etc).

In one of the Etruscan pictures we see a young man driving a cart harnessed to four horses.



He is riding the horses very hard. The content of the picture is expressed in the sentence **axla ithuk athe kufarce** in which we easily see the expression **athe kuf** corresponding to the Turkic **atı kov** («to ride the horse ») [176, 461].

Athe is in the accusative case form of the noun, characteristic of the Chuvash language **(-a, -e,** in other Turkic languages **-i**) [90, 18].

Kufarce consists of the verb **kuf** («to ride»), the suffix **arke,** which denotes an action going on at a definite moment in the past and corresponds to the Turkic **ardi** with that meaning. The expression **athe kufarce,** thus, can be translated as «was driving horses».

The word **ithuk** preceding the expression **athe kufarce** is consonant with the old Turkic **ithuk** («free», «set free», «given the free reins (about the horse)». Consequently the Etruscan sentence expresses «Akhla (personal name) was riding the horses given the free reins».

Another consonant interchange, observed in the Etruscan and Turkic languages, is the pre-positional **f-b**. The above mentioned Etruscan **flerth** differs from the Turkic **belirt** with two consonant shifts: the widely spread post – positional **th – t** and pre-positional **f – b.** The Etruscan pre-positional **f**, by some linguists, are considered to have developed from **b** [105, 41], which is obvious between **flerth** and the Turkic **belirt**.

Flerthrce is observed on a vase with the description of two persons embracing each other– a man and a woman. Around them we see devils. This scene means that one of them was destined to death. It is proved by the word **axrum**, considered by linguists to mean the mythological **Akheron**, who was believed to take the spirits of the dead to the other world. The text is as follows:

eca ersce nac axrum flerthrce [92, 172].

The meanings of the words were identified correctly, although their etymology was not maintained: **eca** («this»), **axrum** (Akheron), **ersce** «shows», **nak** «how», **flerthrce** «was emerging»: «This shows how Akheron was emerging».

The analysis of the text based on the material of the Turkic languages testifies that the meanings of the words **nak** and **flerth** have been guessed correctly, although their Turkic origin was not identified. In fact, **nak** is the Turkic **nak**, [18, 304], **naku** [134, 344] ("how"), **flerth** - Turkish **belirt** («to designate», «to show itself»). Thus, **nak axrum flerthrce** means «how akheron showed itself».

The expression **nac flerthrce** is etymologically restored on the material of the Turkic languages: **nak belirtirdi** «how was emerging», «how was showing itself».

Another example for the **b~f** consonant shift is the Turkic **ber/bir/ver** («to give») and the Etruscan **fir** used in a text in the same meaning:

> **šucic firin tesim**
> **ic kle vanth šucic fir thvene**
> **etnam šuci firin etnam velthite etnam aisvale** [92, 292]

The word **etnam** is commonly known by linguists to denote «and». **Vanth, Thven, Aisval** are well-known Etruscan gods. The appellatives **šuci/šucic**, **fir** and **kle,** which are unknown to linguists, are all Turkic.

The Etruscan **fir,** considered to denote «to bring», is included in the list of words of unknown origin [157], although it is evidently the Turkic **bir/ver** («to give»).

Cle/kle did not find its right etymology either. It is the same **kele** («to pray», «to request») used in the Turkic languages.

The general idea of the text is denoted in the expression **šucic fir**, which is always followed by the names of the Etruscan gods. Each of the names ends with the suffix -**e** that corresponds to the form of the dative case **(-e,-a)** in Turkic languages. It is easily guessed that **šucic fir** denotes doing something in honour of these gods. The analysis of the text permits us to conclude that **fir/firin** is the Turkic **bir/ber/ver** («to give») and **šuci, šucic** is the old Turkic **sujig, süjüg, süjü** («wine») [176, 516]. Sacrificing wine to the gods was characteristic of both the old Turks and the early

inhabitants of the Mediterranean basin. In the «Iliad» by Homer we see Hecuba, the wife of the Trojan king, sacrifice wine to the gods for saving Troy from the Greek invaders [149, 56].

In the sentence **šuci firin tesim** the last word is the Turkic **tüsem** (Chuvash), **tözüm** (Kazak) («patience», «kindness», «voluntariness»).

Patience and voluntariness are naturally the features referred to those who make sacrifice. So it is requested to sacrifice wine with patience and voluntarily.

Ic kle vanth šucic fir thvene evidently denotes «pray to Vanth, give wine to Thven».

Thus, the whole text deals with sacrificing and praying for the well–known Etruscan gods (Vanth and Thven) and its interpretation is obviously achieved through the Turkic lexicon.

In numerous cases we find an identity between the Etruscan and the Chuvash phonetical systems. For instance, the Etruscan post-positional **th** coincides with the Chuvash **th** in the words **lth-leth** ("to deliver", "to bring"), whilst in other Turkic languages it has been replaced with **t** (**elt**, **ilet**).

In the light of the Etruscan – Chuvash parallels the Chuvash language appears to have kept the oldest level of some proto-Turkic consonants, which is observed in the Etruscan language.

That is also the case with the pre-positional **th** in the Etruscan and Chuvash languages, which often coincides with the Turkic **y**. Just this consonant shift serves as a key to the origin of some of the Etruscan words: Etr. **thesan** «radiance», «the goddess of daybreak» - Chuvash. **thithen** «beaming», «shining» - old Turkic **yashin** «radiance» «the god of thunder»; Etr. **thur** «child» - Chuv. **thur** «child» (**<thavar**) – Turk. **yavru** «child»; Etr. **thumsa** – Chuv. **themthe** – Turk. **yumshak** «mild», «soft», etc.

In spite of the transparent identity of numerous Etruscan~ Turkic words they have been considered by European linguists to be of unknown origin.

The systematic coincidence of the Etruscan – Chuvash interdental **th** with the Turkic **y** in pre-position and **t** in post-position reveals that the Chuvash language has kept the initial forms of some proto – Turkic consonants and serves as a key for many Etruscan words.

In the text, analysed below, we have discovered the same consonant changes between the Etruscan and Turkic languages [156]:

sth velshu lth c th velshu inpa thapicu-

n

lth thapintas ath velshu th velshu

lth c

lth c ls velshu ath shuplu

ath shuplu ls hasmun//--//

sth cleuste ath cleuste vl runs

au

thanchvil velshui ces zerish imsh se

mutin aprenshaish inpa thapicun

thapintaish ceushn inpa thapicun i

luu thapicun cesh zerish

titi setria lautnita

In the first lines of the text sacrificial meat, milk, butter, etc. are offered to the spirits by the names of **Velshu, Shuplu, Hasmun** and **Cleuste**.

First, we find a relationship between the types of the sacrificial foodstuffs and the mythological images, who are offered sacrifice. These sacrificial objects are cattle products, e.g. milk, meat and butter and they seem to have a direct relation to **velshu, shuplu** and other images.

In the pantheon of ancient world peoples similar theonyms are numerous: Lithuanian spirits by the names of **Velinas** and **Velial, Veles** («the shadow of the deceased» [99, 228], etc. However, the Etruscan **Velshu** can be compared with **Veles – Volos - Vlas,** a cattle god, described in the «Word about Igor Regiment», which was considered by N.A.Baskakov, a well-known Russian Turcologist, to be of Turkic (Bulgar-Chuvash) origin. He maintains that **Veles/Volos,** a Slavonic cattle god, originates from Bulgarian – Chuvash **vilakhthi** («cattle-breeder»), which is the combination of **vilakh/vlakh** «cattle» and the suffix **thi,** denoting profession. He thinks, with the omission of the final vowel, **Vilakhth** has changed into **Volos/Veles.** The old Turkic Bulgars, who are known to have lived in the neighbourhood with Slavonian and other peoples in the South-West of Europe, could have lent them this word, which is the case with numerous Bulgarian borrowings in the Slavonic languages. What is more, **Veles,** in the above mentioned Russian saga is presented as the grand son of **Boyan,** a mythological singer [49, 141-142].

Boyan, known to have been an Old Bulgar (Turkic) image, is widely represented in the anthroponomy of Turkic peoples **(Boyan, Bayan, Buyan)**. N.A.Baskakov and other Russian scientists derived this name from the Turkic **bay** («rich») [49, 143].

One more argument to show the link between **Veles,** a cattle god, with the Bulgar-Chuvash **vilakhthi** («cattle breeder») is that the Chuvash people are known to have had rituals and prayers related to cattle-breeding. These were kept untill the early 20th century. In one of them, for instance, people beg the god to give health to the Cattle-breader **(vilakhthi)** [49, 142].

Veles, in Slavonic mythology, is also the protector of music and singing. Herdsmen are known to have always had a horn and reed-pipe as their symbols [49, 141]. The musical aspect of **Veles** find its expression in the name of **Shuplu** who is the same **suplu** (flutist) described in an Etruscan text [92, 149].

Finally, **cleuste,** to whom sacrificial foodstuffs are offered, is the leader of the ritual and is cognate with that of the Chuvash – **keleputhe.** He led the same rituals and was a participant of ritual eating ceremonies. The word **keleputhe,** consisting of **kele** («praying», «supplication») and **puth** («head»), means «the head of praying», «the leader of supplication») [64, 92].

kle, a cognate word with the same meaning, is also observed in the Etruscan texts. In a text, dealing with praying, we find **kle Vanth** «supplicate to Vanth», «offer praying to Vanth». Vanth is known as one of the well-known Etruscan gods [92, 292].

Of the same origin as the Etruscan **cleuste** is also **kelevthe** («priest») in the Chuvash language [200, 168]. Morphologically they are much closer - both ending in similar elements **(-te, -the)**.

We also find the appellatives to have Turkic equivalents, amongst which a dominating role belongs to the Bulgaro-Chuvash branch of Turkic languages.

The names of the food, sacrificed to the Etruscan spirits, and other key words of the text are found to be Turkic: **sth** –Turk. **süt** "milk", **ath** – Turk. **et** "meat", **th** – the Chuvash **thu** "butter", a phonetical variant of the Turkic **yagh**.

The Etruscan verb **lth**, directly related to the sacrificial food, is the verb **leth** ("to bring", "to convey", "to deliver"), the Chuvash variant of the old Turkic **elt**, Turkish **ilet**. Evidently, the Etruscan **sth velshu lth c th velshu** is interpreted on the basis of the Turkic languages as "milk to Velshu, bring also butter to Velshu".

The element **c**, denoting "also", is cognate with the Turkic partical **ok** with the same meaning ("also", "as well as"): Etruscan **lth c** "bring also"- Turkic **elt ok** "bring also", Chuvash **leth akh** "bring also".

The Etruscan **sth**, compared with the Turkic **süt** ("milk"), is also observed in its full form (**suth**). A.Pfiffig, a European researcher, interpreted the expression **celi suth** used in an Etruscan text as denoting the sacrificial "hot milk". He writes that pouring hot milk was a sacrificial ritual used by the Romans [92, 98]. The

Romans are known to have inherited most of their rituals and ritual lexicon from the Etruscans.

Thus, we can observe two stable consonant changes between the Etruscan and Turkic languages: post-positional **th~t** (Etr. **sth**, **lth** – Turk. **süt** "milk", **elt** "to bring", "to deliver") and pre-positional **th~y** (Etr.**th**~Turk. **yagh** "butter", Chuvash. **thu**). In both cases the Etruscan and Chuvash variants of the compared words are found to have identical consonants: Etr. **lth**- Chuv. **leth** "to bring", "to deliver", Etr. **th**~Chuv. **thu** "butter"

As is seen, the Chuvash variants of the Turkic words serve as a key to the Etruscan text:

Etrusk:	**Chuvash:**
sth …. lth c th	**set .... leth akh thu**
	"milk ...bring also butter"

Etruscan - Chuvash **lth-leth, th-thu** have, in fact, the same phonetical features. The only difference between them is the omission of vowels in the Etruscan variants, which is a matter of orthographical traditions characteristic of both the old Turkic and Etruscan languages.

The word **thapicun**, which ends the line, is found to be the old Turkic **tapigh** ("worship") with the suffix of the instrumental case (**-in, -un**) denoting reason, accompaniment in the old Turkic: **tapigh-in** "for worshipping"; **torun** "according to the rite", "for ritual", etc.

Thus, the whole line, consisting of pure Turkic elements, obviously means "milk to Velshu according to the rite".

M.Pallottino, a well-known Italian Etruscologist, interpreted **thap** as a verb expressing devotion to gods [151, 421].

A.Ayda, a Turkish Etruscologist, defined its meaning as Turkic **tap/tapin** («to worship») [18, 289].

The analysis of the text reveals that the Etruscan **thapic/thapin** are, in fact, Turkic **tapigh** («worshipping»), **tapin** (to worship»).

In the second line the request is made to bring sacrificial meat and butter to Velshu: **lth thapintas ath velshu th velshu.**

Three words of this line are already known: **lth** "bring", **th** "butter" and **thapin** "worship". **Ath**, the name of a sacrificial food, is the Turkic **ət/ et** "meat" , the consonant of which (**th**) has been replaced with **t** in the Turkic languages just as in the above mentioned Etr. **lth** – Turk. **elt** ("bring", "convey").

Thapintas is a derivation of **thapin** ("worship") with the adjective forming suffix **tas** (**thapintas ath** "sacrificial meat"), which corresponds to the suffix **tath,** forming future participle in the Chuvash language: **pultath** «which is expected to be».

The old Turkic form of this suffix was **tach/tachi:** Tatar: **buldachi** «which is expected to be» [90, 189].

In comparison with the Turkic **tath/tach** the Etruscan **thapintas ath** can be interpreted as «the meat which will be devoted» or «the meat which is for worshipping».

Thus, the line **lth thapintas ath velshu th velshu** is interpreted as "bring sacrificial meat to Velshu, butter to Velshu".

Then follows **lth c** (Turk**. leth ok** "also bring"), which is also repeated in the next line: **lth c ls velshu ath shuplu**

In this line we can see another combination of sacrificial objects (**ls, ath**) and images to whom these objects are devoted (Velshu, Shuplu).

Ath, offered to **Shuplu,** is the same sacrifice, offered to **Velshu** in the previous line ("meat").

Ls, which is offered to **Velshu,** is the Turkic (Chuvash) **las** ("pine", "pine branch"). Branches of some trees, or the wreath made from them had a symbolic meaning in the ancient world. For instance, the branch of the laurus has been the symbol of honour. Poets, writers and dancers of Greece were awarded with the wreath of laurus [186, 219]. The branch of the vine was the sign of fertility, abundance and vital power in the mythology of the early settlers of the Mediterranean basin [186, 25]. It is not by chance that in an Etruscan text **vinu talina**, mentioned among sacrificial

objects in honour of Velkhanu, an Etruscan god [92, 228], means "branch of wine" (Turkic **tal** "branch", **vinu**" "wine", a word of Mediterranean origin) .

Accordingly, the Etruscan **ls** , which sounds like the Chuvash **las** ("pine"), may have had a symbolical meaning in the Etruscan mythology. Consequently, **lth c ls velshu** means "bring also pine branch to Velshu". The whole line- **lth c ls velshu ath shuplu** is interpreted as "bring also pine branch to Velshu, meat to Shuplu".

In the following line **ath shuplu** is repeated, but **ls** ("pine branch") is offered to another image by the name Hasmun: **ls hasmun** "pine branch to Hasmun".

The above mentioned foodstuffs (**sth, ath** – Turk. **süt** "milk", **et** "meat") is offered in the next line to an image by the name Cleuste:

Sth cleuste, ath cleuste "milk to Cleuste, meat to Cleuste".

Frequent use of the same sacrificial foodstuffs in the lines of the text, their usual accompaniment with the verb **lth** ("bring") and names of certain images reveals that the text deals with sacrificial acts. This conclusion is completely justified by the Turkic words that denote names of foodstuffs and the verbs denoting "bring", "sacrifice", etc. The restoration of the original text using of Turkic words is especially sensational and leaves no doubt that the Etruscan language was Turkic by origin and was even closer to the Chuvash language:

Etruscan	**Chuvash**	**Common Turkic**
1.**sth... lth c th**	**set... leth akh thu...**	**süt…ilet ok yağ**
		("milk, bring also butter")
2. **lth…ath…th**	**leth…üt…thu**	**ilet…et…yağ**
		("bring…meat…butter")
3. **lth c ls… ath**	**leth akh las…üt**	**ilet…ok (…) …et**
		("bring also pine branch…meat").

Turkic appellatives, connected with worshipping, are still observed in other lines. For instance, **mutin aprenshaish inpa thapicun** can be interpreted as "let people be protected (saved) by worshipping" on the basis of Turkic **bodun** ("people"), **abran** "to be protected" and **tapigh** "worship". Between **mutin** and the old Turkic **bodun** there is a difference of the widely observed **b-m, d-t** consonant shifts, characteristic of the Turkic languages. Concerning the word **aprenshaish**, its root **apren** is a cognate of the Turkic **abran** ("to be protected," "to be saved", "to be forgiven") used in the reflexive case form of the verb **abra, abira, amra** ("to protect", "to save", "to forgive", "to love") [192, 59-60].

Thus, interpreting **mutin aprenshaish inpa thapicun** as "let the people be protected by worshipping" is quite reasonable with respect to the content of the text that deals with worshipping and sacrificing.

Like the Turkic **abran** ("to be protected", "to be saved"), the Etruscan passive form **apren** is found to have its equivalent in active voice with the same meaning: Turkic **abra**, **abira** " to love" ~ Etrusk. **apire**, **apirase**. They are discovered in an Etruscan text before the names of well-known gods - **Nunth**, **Uni** and **Letham; apire nuntheri** "love Nunth", **apirase unialthi** "love Uni", **ilucve apirase lethamsul** "love Letham with lament" (The tile of Capua) [160].

The word **Ilucve** used in the third expression, interpreted as "with lament", is a cognate of the Turkic **ila, uli,** the Sumerian **ilu** ("to weep", "to yell"), **yelak** ("maudlin", "weepy"). The element –**ve,** which is found to form the instrumental case ("with") in numerous Etruscan texts, is a cognate of the Turkic (Chuvash) -**pe, -pa** ("with"). The comparison permits us to translate **ilucve apirase lethamsul** as " love Letham with lament".

The meaning, referring to **iluc**, is also guessed in the word **iluu** in the analysed text. Here **iluu thapicun** evidently means "worship-

ping with lament", which is known to be a real part of commemorable rituals accompanied by sacrificing and worshipping.

As is seen, in all the interpreted texts, the sentences appear not to be a mechanical combination of semantically non-related words, but they are all associated with sacrificing and other rituals. This result is achieved when the Etruscan texts are researched on the material of relative languages – the Turkic languages. Thanks to the genetic relationship of these languages the translation of the Etruscan texts are achieved through semantically associated words, all serving to formulate a complete idea.

Logical identity of all the words within a sentence is also observed in a ritual text consisting mainly of religious terms and the names of the Etruscan gods. As usual, it is the Turkic terminology that permits us to interpret another line of the text (The tile of Capua) [160]:

lethamsul ilucu perpri šanti arvus ta aius nuntheri

In this line, together with **ilucu** («lament»), we discover a sensational religious formula-**arvus**, which is evidently the old Turkic **arvish/arvash** («spell», «charm», «conjuration»).

It is derived from the word **arva** («to bewitch», «to spell», «to conjure»): **kam arvash arvadi** «the shaman conjured» [176, 58].

All the words that accompany **arvus** in the text are semantically and morphologically Turkic:

šanti arvus ta aius nuntheri

Just based on **sandi** («honourable»), **arvish** («spell», «conjuration»), **ta** («also») and **ay** («to tell») in the old Turkic language we can achieve semantically a logical combination of words - a whole lexico-grammatical unit: «utter an honourable conjuration to [Nunth]». We can see a sensational correlation between the Etruscan sentence and its Turkic equivalent:

Etruscan	Old Turkic
šanti arvus ta aius nuntheri	**sandi arvish ta ayiz** [**nunthe**] **ri**

The only difference is the absence of the ethnonym Nunth in the old Turkic pantheon.

The word **sandi** is derived from the old Turkic **san** («honour») and the adjective forming suffix-**di**, characteristic of Turkic morphology [57, 319].

The word **ayiz,** stemmed from the old Turkic **ay** («to tell»), is in the imperative form of the verb, adressed to the second person plural, to express a request. The suffix **-iz,** denoting this meaning, is observed in Azerbaijani and other Turkic dialects: **gediz** «go» (< **get** «to go» - **iz**, etc.).

This suffix is a cognate of **eghez/ighiz**, having the same function in the old Turkic language: **bareghez** («go» < **bar-eghez**) [90, 75].

In the text of Perugia the notion of spelling is expressed by the word **špel**. Here we observe logical ties between the related words that give a complete idea about spelling as a ritual [158]:

In the 28th- 32nd lines of the text we find **špel** («spell») and the name of the location where spelling is realized – **špelanethi**, which is in the locative case form **(-thi):**

špelanethi fulumkhva špelthi eštak

The sentence is clearly interpreted as follows: «Let's hear the spell which is to be in **shpelane**».

eštak corresponds to the Turkic **eshit** («to hear», «to listen»), which in imperative form of the second person plural (let's hear) sounds like **eshidek** (Azerbaijani).



The element **k** forms the imperative - desirable mood of the verb in some Turkic languages [90, 79].

fulumkhva seems to be a participle form of the ferb **ful** (Turkic **bol/pul** «to be»), although its morphological function cannot be identified. It is interpreted as «which will be», «which is to be» according to the context.

Between **ful** and the Turkic **bol** («to be») there is an **f-b** consonant change observed between **flerth-belirt** («to show itself»), **fir-bir** («to give»), etc.

The syntactical structure of the sentence is completely Turkic:

Etruscan	Turkic
špelanethi fulumkhva špelthi eštak	**špelane] de bulghay [špel]ti eshidek**

The Turkic variant of the compared sentences, with the exception of the words **špel** and **špelane,** is the etymological equivalent of the Etruscan one and the word order in both of them is identical: the adverbial modifier of place expressed by the noun in locative case (Etrusc **thi** – Turkic **de**), the participle used as attribute (Etrusc. **ful** – Turkic **bol** «to be»), the object in accusative case form (Etruscan **thi** – Turkic **ti**), finally, the predicate in imperative - desirable mood form.

The etruscan locative and accusative suffixes in the sentence are homonymous (**-thi, -thi**), which is also the case with the same forms in some Turkic languages: locative case suffixes: **-da/-de/-ta/-te;** accusative case forms: **-ti/-thi/-the/-ze** [165, 1038; 169, 761].

The element **-thi** as the indicator of the accusative case is also observed in its short form **(-th)** in which the vowel, like in other Etruscan words, was omitted. In the 23rd line of the text the word **špelth (<špelthi)** is followed by the verb **uta**, which corresponds to the Turkic **ute/öte** («to perform», «to fulfil»).

In the expression **špelth uta** the suffix **th** (<**thi**) appears under the government of the verb **uta** («to perform»), which requires the noun to be used in the accusative case form.

The Turkic **ute/öte** («to perform») is found to be used in similar expressions. In the Turkic Salar language we find this verb in combination with the noun **nemes** («a ritual prayer») – **nemes ute** «to perform the ritual prayer» [128, 183], which throws light on the Etruscan **špelth uta** («to perform a ritual spell»).

Researchers who studied the Etruscan texts using external analogies between words failed to reveal the real content of the text of Perugia. F.Latipov, like some European researchers, tried to identify the word **cnl,** featured in the text, by using an external analogy with the word **canal,** and therefore arriving at the conclusion that the text dealt with a treaty between two persons on the irrigation of a hired lot of land.

However, in the text there is no other word, except **knl,** to connect the writing with irrigation or any other type of economic activity. On the basis of a single word that is externally similar to something we cannot refer any text to an entire sphere of activity. In order to define the content of a text we must find more than one word in it that is logically related and semantically tied.

When we research the Perugian text through the material of the Turkic languages, we find more and more expressions in which all the words are semantically and logically tied.

In the text we discover **cnl**, and other words, to be related with religious formulas, and not with irrigation. In the 18th-19th lines of the text the expression **intemamer cnl velthina** is found to denote a religious formula. The third word, **velthina**, is a well-known term used in other Etruscan texts to denote an idolized ancestor. The images of the same root, **velthit/velthr**, are often presented in texts side by side with **Ais,** an Etruscan goddess [92, p.265, 292].

intemamer cnl velthina based on the vocabulary of Turkic languages means «eternal rest to Velthina»: **intemamer** is a word combination consisting of two synonymic words, **intem** and **amer,** which are the Turkic **yintem** («eternal») and **amru** «eternal» [176, p.42, 262]; **cnl** is a cognate of **kanil** («comfortable») in the language of the old Turkic Bulgars) [127, 131] and **kanle** («comfortably», «calm» in the Chuvash language), stemmed from **kan** («to rest», «to become calm»).

Thus, the content of the expression is quite logical: wishing an eternal rest to the deceased is a well-known religious formula used by all nations.

We observe semantic ties between all the words of the expression which formulate a complete idea - an idea which is familiar to all nations.

This Etruscan expression, like others, is completely reconstructed by means of lexical equivalents in the old Turkic language:

Etruscan	Old Turkic
intem amer cnl velthina	**yintem amru kanil [velthina]**

In the 13th-14th lines of the text we read the expression **velthina hintha kape muniklet**, which denotes «rejoice the monument of velthina's peace»: **kape** is a cognate of the old Bulgarian **kep** («idol», «monument»), which was also borrowed into Slavonic languages: **kap** «monument», **kapishe** «a heathenish temple» [199, 135].

The old Turks, like the Etruscans, used to prepare the idol of the deceased that they worshipped and kept it to perpetuate his memory [18, 192]. Such idols, found in Etruscan graves, indicate this religious tradition.

hintha, known from other texts as denoting a notion, relating to the deceased, is one more argument to exclude the relation of the text to irrigation.

Z.Mayani interpreted **hinth** as denoting the spirit of the deceased based on **hinthial teriasals** written on a tombstone. He translates it as «the spirit of Teresi» [92, 54], not paying attention to its etymology.

The old Turkic **inch** («rest», «peace», «silence») permits us to interprete **hinthial teriasals** as «the peace of Teresi», which is a usual notion relating to the deceased.

muniklet is the old Turkic **mungilet/mengilet** («to rejoice») [176, p.342, 353], the derivation of **mengi/mungi** («joy», «delight») and the verb forming suffixes **-le+t.**

As is seen, «rejoicing the idol of Velthina's peace» is a logical continuation of the idea of the previous expression, where eternal rest is wished to Velthina.

There is a logical tie both between the two expressions and between the words in each of them. This logic is visible in all parts of the text as well as in the expression which explains how to gladden the idol of the deceased.

«velthina hintha kape muniklet» is preceded by **falaš khiem fušle,** which throughout old Turkic religious terminology, is interpreted as «with consolatory words and grief».

Usual patterns of pre-positional consonant shift (**flerth-belirt** «to signify», **fir-bir** «to give», etc.) permit us to relate the word **falaš** to the Turkic **bolush/pulaš** («consolatory word», «help by means of consolatory word»), which is a mourning term.

Fušle, may be a cognate of the old Turkic **bush/push** «grief» [176, 84] through the **b-f** consonant shift, **khiem**, a coordinating conjunction with the meaning «also», «and», although we are not quite certain of this.

falaš in the same meaning was used in the 15th line: **šran kzl thii falšti.**

The expression, which both lexically and morphologically is Turkic, means «sing a passionate consolatory lament» (literally, «sing a passionate lament of consolation»).

As **falš (<falaš)** is under the government of the verb **šran** («sing»), it is in the accusative case form **(ti: falšti),** which we saw in the above mentioned expressions **špelthi eštak, špelth uta,** in which **špel** is in the same case form under the influence of the verbs **eštak** («to hear») and **uta** («to perform»)

šran is the Turkic **sarna/sarina** («to sing») [46, 194; 190, 334], **thii** is the Turkic **yigi** («lament»), which differs from the Etruscan one through the pre-positional **th-y** consonant shift (like common Turkic **yumshak** – Chuvash **themthe** «soft» - Etruscan **thumsa**), and omission of the consonant **g** between the two vowels is usual for Turkic languages.

kzl, in which vowels were omitted, corresponds to the Turkish **kızıl** («ardent», «passionate») [197, 548].

Thus, **šran kzl thii falšti** is clearly interpreted as «sing a passionate consolatory lament» and is both lexically and morphologically Turkic. This can be completely reconstructed through the Turkic lexicon in the same syntactical order:

Etruscan	**Turkic**
šran kzl thii falšti	**sarna kizil yigi bolushtu**

šran, with the same meaning, is found in another Etruscan text (Tabula Cortonensis) (154), completely devoted to religious rituals. The text was devoted to honouring the memorable year of Titi Laris **(Titinal Larisal salini saulesla**). Here **salini** is in the possessive – accusative case from of the word **sal** «year», which will be detailed in an Etruscan text dealing with the animal calendar: **sal-i-ni** – Turkic **yil-i-ni/zil-i-ni** «his year» in the accusative case; **saulesla** «to honour» – in Turkic: **chawla / sawla** «to honour» <**chaw / saw** «honour» +**la** verb forming suffix [14,133, 444].

The text, completely devoted to various rituals, also has the phrase **šran šarc clthnthersna**. This is interpreted as «sing a song to the crowd in the temple» on the basis of the Turkic **sarna** (sing), **sharkı** («song»), **kil** («house», «home») and **teresh** (Chuvash «multitude», «masses» **<ter** «to gather», «to get together»).

The Etruscan **thersna** is in the dative case, formed by means of the suffix **–na,** the same –**na**, forming the dative case in the Turkic languages (we should remember the above mentioned Etruscan **kapzna, ilina** - Turkic **kapısına** «to [its] door», **ilina** «to [your] country»).

As for the word **cilth -** it has been identified by European Etruscologists as «temple» and is of the same origin as the Turkic (Chuvash) **kil** «home», «house».

The Turkic variant of the text differs from the Etruscan one with the only non-identified morphological element **thn** in the word **cilthn**.

Etruscan	Turkic
šran šarc kilthn thersna	**sarna sharkı kilin terishina**

As is seen, the same Etruscan words found in different texts and in different parts of the same text, function in the meanings as has been identified. This is also the case with the word **thii** (Turkic **yigi** «lament») in the sentence **šran kzl thii falšti** translated as «sing a passionate consolatory lament» on the analogy of the Turkic **sarna kızıl yigi bolushtu.**

thii, with the meaning «lament», is also found in the 9th-10th lines of the text where we see some other words all semantically associated. As usual, this semantical whole is achieved through the Turkic lexicon. Here it is informed that «after the lament and mourning» **(thii thilskuna kenu)** «a feasting present» **(eplk felik)** will be given «to the son of Larth Afuna» **(larthal afuneš klen)** «in the chapel» **(thunkhulthe)**.

The first key expression, **thii thilškuna kenu,** is interpreted as «after the lament [and] mourning» in this way:

thii is the above mentioned **yigi** («lament») and differing from it through the pre-positional **th-y** consonant shift and the omission of **g** between the two vowels, characteristic of the Turkic languages: **agach – a:ch** «tree», **agiz – a:z** «mouth», **agır – a:r** «heavy» [172].

The pre-positional **th-y** consonant shift is also observed between the Turkic **yogh** («mourning») and its old form, **thogia,** found in an old Greek source [201, 207].

The word **thilškuna** corresponds to the Turkic **yiglash/ilash** («weeping for a dead person together»). The element **sh** in **yiglash/ilash** shows a joint action: **yigla/igla/ila** «to weep» **yiglash/iglash/ilash** «to weep together» [14,678].

The element **ku** in **thilškuna** coincides with the old Turkic **gu/gü/ku**, which changes a verb into a noun (**ich** «to drink», **ichkü** - «drinking», **er** «to be» - **ergü**«dwelling») [176,654]. On the basis of this old suffix the Etruscan **thilšku (<thilišku)** can be

reconstructed as **yiglashgu/yilashgu** («lamenting jointly», «joint weeping»).

The suffix **-na** in **thilškuna**, as a word changing element, appears under the government of **kenu** (Old Turkic **ken** «after»): **thii thilškuna kenu,** thus, means «after lament and mourning» and is reconstructed in Turkic languages as **yigi yilishgu […] ken**.

After the words denoting lament and mourning follows **eplk felik,** dedicated to Larth Afuna's son in the chapel.

felik is the above mentioned Turkic **belik/belek** («gift», «present») [193, 112] and differs from the latter on the pre-positional **f-b** consonant shift widely observed between the Etruscan and Turkic languages.

eplk (in another text **epl**) is considered as being cognate with the Latin **epulum** («ceremonial eating», «feast») [92, 286].

Thus, **eplk felik,** which denotes «feasting present», logically completes the idea indicating that after the ritual of lament and mourning there will follow another one - feasting present, that is, a commemorable feast, which is a common ritual for all nations.

The ritual would be provided in the chapel, **thunkhulte**, in which the suffix **the** is known to be the indicator of the locative case (Turkic **-ta/-te**).

The origin of **thunkhul** has not been identified.

The word **epl** («feasting») is repeated in the 7th and 8th lines of the Perugian text in which we also find transparent Turkic culinary terms:

azuk yen eski epl tularu

epl, which is considered to be an Etruscan borrowing in Latin **(epulum)** [92, 286], is undoubtedly of the same root as the Turkic **ebirik** («commemorable feast») [187, 988].

The previous expression **azuk yen eski,** consisting of the Turkic **azuk** («meal»), **yene** («and»), **ichki/iski/echki** («drink»), clearly reveals the content of the sentence: «commemorable feast with meal and drink».

The last word – **tularu,** identified by linguists as denoting «boundary», «limit», shows here the allotment where the eating ceremony was provided. Researchers, who correctly guessed the meaning of **tular,** usually observed on stones placed on the boundaries of towns and allotments to show their limit [105,54;106,92], did not know about its old Turkic origin: **tu** «to fence», «to enclose», **tul** «to be enclosed [47, 158].

The Etruscans added the suffix of plurality (**-ar**) to this root changing it into the noun - **tular** («limit», «boundary»).

The suffix **–u,** in **tularu**, is the Turkic possessive case element denoting that the object belongs to the previous object: **epl tularu,** thus, means «the boundary (allotment) of ceremonial ritual» **(epl)**.

In the 34th -36th lines the expression **azuk yen eski** is repeated and accompanied by other culinary terms of Turkic origin:

turun eškuneze azuk yen eski athumikš.

azuk yen eski («meal and drink») in the combination with **athumicš** (Turkic **asim/asham** «share», «portion») denotes «a portion of the feasting meal and drink». Together with the verb **turun**, always used in Etruscan texts to mean «to present», «to devote», etc, the whole line expresses semantically a complete idea, i.e. calling people, who are feasting, to share a portion of the feasting meal and drink. This openly reflects the essence of commemorable ceremonies.

The verb **turun,** which is considered to denote «to present», «to devote», is a cognate of the verb **tu** («to organize», «to do». «to feast») in the Chuvash language in which **ethke tu** «to feast» (literally «to organize drink») is the direct equivalent of the Etruscan **turun eski**.

The verb **tu**, originates from the Old Turkic **tovur/tuvur/tuir** [194, 247], of which the Etruscan **tur** has originated.

In the Perugian text the plural form of **tur**, formed by the suffix **-un,** was used: **turun**. This suffix is of the same origin as the old Turkic **uŋ/iŋ,** denoting a request [39, 275].

This element is also observed in the Etruscan verbs **thesin** («organize» - Turk. **tüzün**), **firin** («give» - Turk. **verin/berin**), **tutin** («hire» - Turk. **tutun**).

In modern Turkic languages the suffixes **un, in** are used to denote request and order.

The whole sentence (with exclusion of **eškuneze,** not identified) means «share a portion of feasting meal and drink».

athumikš is also observed in an Etruscan text devoted to sacrificing:

etnam athumika thluthkva [92, 294]

Again, the Etruscan words are identified through the same consonant shifts: **th-y, th-sh**.

athumika, and the above mentioned **athumikš**, consist of **athum** (Turkic **asham/asım** «portion», «share»), stemmed from the Turkic **asha** «to eat» (the Etruscan **atha**) and the suffix **-ik** which is a cognate of the old Turkic dimunitive **-k, -ak** (**yul** «river» - **yulak** «small river»).

thluth, the root of **thluthkva,** through the pre-positional **th-y** and post-positional **th-sh** consonant shifts, corresponds to the old Turkic **yulush** («sacrificing») [176, 279].

etnam, on bilingual texts, has been identified to denote «and» [112,375].

Thus, **etnam athumika thluthkva** means «and sacrificial portion», which is an evident notion that relates to the practice of sacrifice.

In the 25th-27th lines of the Perugian text, besides the usual culinary terms (**azuk yen eski** «meal and drink»), we find other Turkic words all semantically and logically related:

velthinaš aten azuk yen eski ipa

In this line the feast is organized in the name of Velthina: **velthinaš aten.** Here **aten** is the Turkic **ad** («name») used in the possessive – dative case form: **at-e-n [a]** «in his name», literally,

«to his name»: **at** «name», **-e** suffix denoting possession (**at-e** «his name») and **-na**, dative case indicator. The suffix **-e** is the Chuvash variant of Turkic **-i, -y, -u** denoting possession and **-na** is the dative case indicator used after nouns ending in vowels.

The etymology of **ipa** is revealed in a comparison with the Turkic **ip** («present», «gift»). The morphological element **-a** in **ipa** coincides with the Turkic (Chuvash) suffix **-a/-e** denoting possession. In other Turkic languages this suffix coincides with **i, u, ü: ipi** (**<ip-i** «its/his/her present».

The Etruscan sentence, translated as «in the name of Velthina meal and drink present», is transparently reconstructed in Turkic languages:

Etruscan	**Turkic**
velthinaš aten azuk yen eski ipa	[**velthina**] **adina azuk yene iski ipi**

In some Etruscan texts we discover another group of Turkic culinary terms that once more reveals that the interpretation of the Etruscan writings through the Turkic languages is the only accurate way and proves that the Etruscan language is really Turkic by origin.

In one of these texts we also find the word **ii**, denoting «good», as in the text dealing with the parting of a soldier from a woman where she wishes him a good journey: **ii ulash ilina** – «reach your country well».

The usage of the Turkic **ii** in the same meaning («good», «well») in different texts is a reasonable argument to prove the correctness of our translations. This word is also found in two short Etruscan sentences meaning «good». The texts, accompanied by a picture of a man with a cup of wine in his hand, reads as follows:

avilerek iienieš

Z.Mayani, an Etruscologist, has interpreted it as “a wine cup for Avil” [92, 280]. He translates **iienieš** as “wine” based on the Phoenician **yain** and the Greek **oin(os)** (“wine”) [92, 145]. In fact

iienieš, written as one word, consists of three components of which only one, **eni**, is a cognate of **yain, oin (os)** ("wine"). The preceding **(ii)** and the ending **(eš)** components are Turkic **ii** ("good") and **ich/ech/is** ("to drink"). The whole expression **(ii eni eš)** means "drink a good wine".

The element **eš** is found in the same meaning in combination with the word **vinum** - another old Mediterranean word for "wine": **vinum eši (eš-i)** "drink wine" [92, 243].

The element **avil**, mostly used with figures indicating the date of birth and death of the deceased on tombstones, has been identified as denoting "year". Its plural form **(aviler)**, with an adjective forming suffix (**-ek**), may certainly indicate longevity of the wine as the mark of its quality.

The second sentence, referring to the picture, contains the same expression with a slight orthographical difference which is usual for all Etruscan writings:

ara uthlek i enei eš

i enei eš (in the previous sentence **ii eni eš** "drink a good wine") is preceded by an interesting expression and is logically tied with the latter: "look for luck" (Turkic **ara** "look for", old Turkic **öthlek** "luck").

The whole sentence is interpreted as follows: "look for luck, drink a good wine".

The idea of the text is to associate luck with a good wine as a poetical way for praising the latter. The man, holding a cup of wine in his hand, was undoubtedly a vintner by profession. Indicating the profession of the deceased on their tombs was usual for the Etruscans and other peoples of the Mediterranean basin.

In the text we find the words with the meaning «wine» (**eni/enei**) and the related Turkic verb, denoting "to drink" (**eš, eši)**.

In some other texts dealing with a commemorative feast, the verb **eš** is found in combination with the word **athay (eš athay)** and is similar to the Turkic **ich asha** ("to feast", literally, "drink and eat").

eš athay….vinum usi trinum flere in krapsti [146, 537]

In this text we find a group of Turkic words, all connected with a commemorable ceremony: **eš athay** "drink –eat" (Turk. **ich asha** "drink- eat"**)**, **vinum usi** "taste wine" (old Turk. **us, usa** "to taste"); **trinum flere** "mark trinum (a ritual)".

In the text the participants of the ritual are invited to feast (**eš athay**), to taste wine (**vinum usi**) and to mark trinum (**trinum flere**) in this temple (**in crapsti**). The origin of **crapsti** has not been identified. However, the verb, **flere (fler-e)**, is of the same origin as the Turkic **belirt** ("to designate", "to show itself") which also means "to mark", "to celebrate" in the Chuvash language: **pâlart**.

Polycemy is an important argument to show the relationship of the compared Etruscan-Turkic words. According to our researches, the Etruscan **ip** is revealed to include all the meanings the Turkic **ip** has (1. "present". "gift"; 2. "use", "benefit"; 3. "rest", "peace"; 4. "happiness"; 5. "cure", "healing") [192, 286].

In relation to dead persons the Etruscan **ip** is found to mean "peace", "rest": **ipa seth** "reach peace" [146, 250] (Turkic. **ip** "rest", "peace", and **yet/sit/zet** "to reach").

Ipa is in the dative case: **ip-a** "to rest", "to peace" (Turkic **–a,-e**).

"Reaching rest" is known to be a notion familiar to all nations. In the English language, for instance, there are analogical expressions used in relation to the deceased: "he has gone to rest", "to lay to rest", "let him rest in peace",etc.

Etruscan **ip** in this meaning is found in numerous texts:

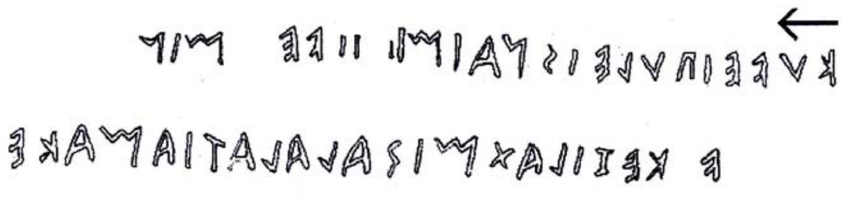
iši minthi ip itinie

The sentence written on a tomb [27, 95] means "the lord has created peace in me". All the words are of Turkic origin: **iši**-Turk. **ise/isi (isi(<iye-si)** "the lord", "the master"; **minthi** "in me" – the locative form of the Turkic personal pronoun **min: minde; ip**~Turk. **ip** "peace", "rest"; **itin**-old Turk. **itin/etin** "to make for himself", "to create for himself" (**<it/et** "to do", "to make" + **in**, the suffix of the reflexive verb).

The use of the personal pronoun **(minthi)**, instead of the noun ("in sarcophagus"), is usual for the Etruscan texts and serves for stylistic purpose.

The Etruscan **ip** with the meaning "cure", "healing" is found in a short writing on an amphora: **ip siune** [92, 168].The Turkic **ip** ("cure", "healing") and **su** ("water") allow us to interpret the text as "healing water".

A short Etruscan text (Cipo de Rubiera «Siglo VI. C) includes the name of a well-known goddess, **Eisna,** accompanied by evident Turkic words dealing with the healing quality of her remedy:



The first part of the text sounds as follows:

kuvei pul eisna imi

The expression **kuvei pul,** preceding **eisna,** means «be lucky» (Turk. **kuv, kuw** «luck», **pul** «to be»).

The word **imi**, which coincides with the possessive case form of the Turkic word **im** («remedy») [192,270] **(+i** «belonging to her»), means «her remedy».

Thus, the whole sentence, which both lexically and morphologically is pure Turkic, denotes «Let Eisna's remedy be lucky».

The following word (**iive**) can supposedly be Turkic **ii** («good») with the instrumental case suffix **-ve**, which we shall detail below. If we accept **iive** in that meaning the sentence is translated as «Let Eisna's remedy be lucky and good». However, we are not quite certain about the meaning of **iive**, although the other words have

clear Turkic equivalents (**kuv, pul, im**) and are both semantically and morphologically related.

The following part of the text, centered on the expression **ati amake** («mother's disease»), is the logical continuation of the first part. **Ati** is an Etruscan term, expressing relationship («mother»). **Amake** is same as the Turkic **amak** («disease», «illness») [200, 32] used in the Chuvash variant of the possessive case form (**-e**): **amak-e** «(her) disease».

Thus, there is an evident logical tie between **im** («remedy») in the first and **amak** («disease») in the second part of the sentence. The analysis of the other words apparently shows that Eisna's remedy is expected to cure the mother's disease. This is expressed by the verbs **sal (sal-al)** and **kezilas**, both of which are Turkic: **sal** («to break up», «to drop», **kesil** «to cease», «to be cut».

The interrelation of these two verbs with the different types of pronouns (**mi,** «I», **minv** «by me») is clearly based on voice: the verb **sal** («to drop», «to break up»), which is in the active voice, has been used with the personal pronoun in the nominative case, **mi salal.** Although the morphological function of the element –**al** is not certain, the expression can be interpreted as «I [can] break up», «I [am able to] break up».

kezilas, in which we see the Turkic **kesil** («to be cut», «to be ceased»), the passive form of the verb **kes** («to cut», «to cease»), has required the personal pronoun **mi** to be in the instrumental case form: **minv (<min-ve)** «by me». The expression **minv kezil** means «to be cut by me», «to be ceased by me».

Thus, both the verbs **sal** and **kezil** are found to denote breaking up, curing the mother's disease **(ati amake)** by means of the goddess Eisna's remedy (**eisna imi**). All the appellatives (**im** «remedy», **amak** «disease», **sal** «to break up», **kezil** «to be cut») are Turkic. That is also the case with the morphological elements, except –**al** (**sal-al**), the origin of which has not been identified.

The suffix **-as** in the verb **kezilas (<kez-il-as)** corresponds to the Turkic (Chuvash) participle forming suffix - **as** with a modal

colour of necessity, expectation [90,86]: **kezilas** «expected to be ceased», «ceasable», **minv kezilas** «ceasable by me», «possible to be ceased by me».

Thus, the sentence, **kuvei pul eisna imi iive mi salal minv kezilas ati amake**, is both lexically and morphologically Turkic.

All the words in this sentence, like those in other Etruscan texts, appear to be semantically linked. It is not the combination of logically non-related words - but the combination of the words in which we observe logical development of a concrete idea. The logical ties, openly observed between the expressions such as **kuvei pul** («be lucky») – **Eisna imi** («Eisna's remedy») – **ati amake** («mother's disease»»), **salal, kezilas** («to break up», «to cease») etc., permit us to conclude that the text is about the remedy of the goddess, able to cure the mother's disease.

The Turkic possessive case indicators, observed in other Etruscan writings, are also found in this text: **im** «remedy» - **imi** «her or his remedy», **amak** «disease» - **amake** «her or his disease» (compare the Turk. **im – imi, amak – amake**).

The element **v**, identified as denoting the instrumental case in the word **minv** (**<minve** «by me»), is also found to be regularly used in other Etruscan texts. This means the realization of an action done by someone or by means of something. This function of the element **ve** has been identified in bilingual Etruscan and Phoenician texts. Two Phoenician expressions denoting «chosen by the goddess (Astarta)», and «appointed by the goddess», corresponds to **«ilakve alšase»** and **«ilakve tulerase»** in the Etruscan variant of the texts [105, 51].

The expressions were interpreted correctly, although the origin of the suffixes were not identified by researchers. As we know, this suffix is of the same origin as the Turkic (Chuvash, Karaim) -**be, -pe** («by», «with») used in the same meaning.

The Etruscan text and its reconstructed Turkic variant is analogical with the exception of the suffixes **-al** (**salal**), **-ei (kuvei),** not identified on Turkic facts:

Etruscan	Turkic
kuvei pul eisna imi	**kuv (….) pul [eisna] imi**
mi salal minv kezilas	**min sal […..] minpe kesilasi ana**
ati amake	**amake**

The comparative study of the Etruscan and Old Turkic texts, written on tombstones, allows us to reveal cognate expressions. In the epitaphs of both languages we discover words dealing with the animal calendar. For instance, we discover that **tarkhi salvi thanah erini** in an Etruscan epitaph is in fact the analogy of **«turkcha yil takaghu erdi»** («Year on Turkic chronology was hen») in an old Turkic epitaph.

The Etruscan **tarkhi** corresponds to the ethnonym **tark**, denoting «Turk» in some old sources. In one source, for instance, the ethnonym **apakhtark** denotes the Scythian Turks [130, 75].

Tarkh, as an ethnonym, is found to have been used in different parts of old Europe. For instance, a people by the name **Satarkh** inhabited ancient Crimea [108, 30-33], where in different times B.C. the Cimmerians, Scythians, Bulgars and other peoples, related with the Turks, were settled.

A similar name (**tarcomn**) was used in pre-Greek Crete, which was settled by the Pelasgians [81, 72].

The Thracians, who bore a similar ethnic name, **Thrak/Trak,** are described as being Turkic in Scandinavian sagas.

The above mentioned peoples were pre-Indo-European by origin and ethnically interrelated (Cimmerians, Pelasgians, etc.). The Etruscans, who were part of them, could naturally have had such an ethnical name.

The word **tarkh** referred to the Etruscans. The element **tark** was used in the names of the Roman kings of Etruscan origin - Lucius **Tarquinius** Priscus, Lucius **Tarquinius** Superbus and others.

Finally, **Tarkheti,** the name of the legendary founder of Rome, lies on the same ethnonym. Rome is known to have been founded by the Etruscans - the descendants of the Trojans [115, 26].

Tark, as an ethnonym denoting the Etruscans, attracted the attention of F.Latipov, who interpretes **tark thesi vakil** as «the speech of the Etruscan type» in which **thez** is compared with the Turkic **töz** («type», «kind») [89, 109].

We find **tarkh** in the same function in the epitaph of Thefri Velimna, who is called **tarkhis klan** («Etrucsan boy») [146, 507].

These facts permit us to admit **tarkhi** in the sentence **tarkhi salvi thanah erini** as denoting «Etruscan».

On the basis of the Turkic facts the sentence sounds as «The year on the Etruscan chronology was hen»: **salvi** «on chronology», literally «by year» is a cognate of the Turkic **jal/zil/sil** «year» + **-be/-pe/-pa,** instrumental case suffixes («with», «by», «on»); **thanah** is the old Turkic **takaghu** («hen»), the Turkic (Shor) **tanak** «hen»; **erini** – the old Turkic **erdi** («was»).

The Urartian **šale** («year») [182, 266] which is a cognate of the Etruscan **sal,** is phonetically closer to the Etruscan **sal** than the Turkic **jal/zil/sil**. Both the Urartians and the Etruscans, being from Asia Minor by origin, appear to have had a number of common words - mostly of proto-Turkic origin.

The old Turkic **erdi**, as a result of omission of the consonant **r**, has changed into **idi/-edi** («was») in modern Turkic languages. That was also the case with the Bashkir (Turkic) form of **ine** («was») which, through the reconstruction of the consonant **r**, takes the form **(irne)** and is closer to the Etruscan **erini**.

The old Turkic **er** («to be») was widely used in the old Turkic epitaphs: **yili tonguz erür** «(his) year is swine», **Turkcha yili luu erür** «Turkic year is dragon» [69, p.71, 98].

The expression **tarkhi salvi** is found in one more Etruscan epitaph, although which animal or bird is meant by the following word **kukuti** is not easy to interprete. It may probably be the Turkic (Karaim) **koghut** («cock») [188, 517]. However, the presence of this year in the Etruscan calendar needs to be identified.

In another epitaph (**ka mutana thanku ilus**) the expression **tarkhi salvi** was not used. However, **thanku ilus** sounds as «year of swine»: Turkic **il/yil** «year», **danggus/ ta(n)guz/dangkuz/ tongiz** «swine» [194, 268].

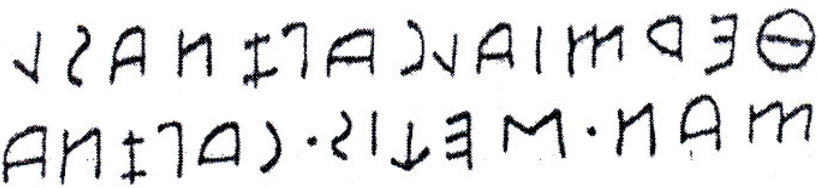
Thus, we discover old Turkic terms related to the animal calendar on Etruscan epitaphs, which was common for old Turkic epitaphs: **tarkhi** (Etruscan) – **turkcha** («Turkic»); **sal** – **sil/zil/jal** («age», «year»), **il(us)** – **il/yıl** («year»), **thanah –tanak/takaghu** «hen», **thanku- tanguz** («swine»), **erini – erdi** «was», **-vi – be/pe,** instrumental case suffixes («by», «with», «on»).

The above mentioned Etruscan sentence closely corresponds to the Turkic one which is reconstructed using the material of the Turkic languages:

Etruscan	**Turkic**
Tarkhi salvi thanah erini	**turkcha sil tanak erdi (irne)**

A good knowledge of the Etruscan mythology often helps with the interpretation of some Etruscan mythological texts.

An Etruscan writing on a grave stone sounds as **hermial kapzna slman [27, 93].**



In ancient mythology Hermes (Etruscan Herme) was considered to be the door-keeper of the next world. The pillars (herms), erected on burial places, symbolized guardianship of roads, boundaries and doors. Damaging the herms was considered a terrible sacrilege [99, 292].

The Etruscan writing on a grave pillar, **hermial kapzna slman**, calling people "not to damage Hermes's door" is evidently old

Turkic. The sentence begins with the name Herme in the genitive case (**Hermi-al** "Hermes's"). Though this form of the genitive case of the noun is characteristic of some Caucasian languages, the following words and morphological elements are pure Turkic: **kapzna** is Turkic **kapısına** ("to his door": **kapı** "door", - **sı** the suffix, denoting possession to the third person singular, and – **na** the indicator of the dative case). The next word – **slman** is old Turkic **salman** "don't damage", "don't attack" (**sal** "to damage", "to beat", "to attack", - **man** the suffix of negation in old Turkic).

It is requested "not to damage Hermes's door" which completely conforms to the mythology mentioned above.

The following part of the text sounds as **sekhis kapzna**.

The noun **sekhis**, which defines **kapzna** («to [its] door»), is the old Turkic **saghis/saghish** «the end of the world», «the other world») [166, 148; 190, 270]. The expression **sekhis kapzna** which, on the basis of the Turkic facts, is interpreted as «to the door of the other world», is the logical continuation of the first part:

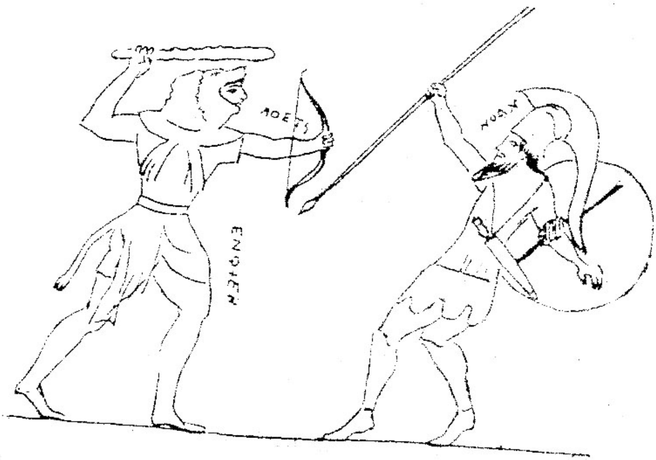
«Don't attack Hermes's door, the door of the other world».

The Etruscan text is both lexically and morphologically analogical with its Turkic variant - except the genitive case suffix **-al** in the word **Hermial** («Hermes's):

Etruscan	**Old Turkic**
hermial kapzna slman	**[hermesin] kapısına salman**
sekhis kapzna	**saghis kapısına**

An Etruscan picture describes two fighting warriors, one of which is obviously beating the other. The victorious warrior utters to his counterpart the phrase **enkten**, which is completely associated with the content of the picture [92, 53].

We guess its meaning through the old Turkic **engdin** («you are taken aback!», «you became flustered!»). This is completely conformable to the situation where the warrior really looks taken aback - his arm being speared by the arrow of the winning soldier.



Another thematic group includes the Etruscan texts devoted to praising the beauty of a deceased woman. Turkic appellatives denoting beauty, elegance, etc. appear to be the dominating elements of such texts.

In several writings of this kind the word **thumsa** always coincides with the Turkic **yumshak** "soft", "sweet", "elegant": **sözü yumshak** "with pleasant word", **yiligh yumshak** "with elegant behaviour".

The Turkic **yumshak** (**<yumsha**) differs from the Etruscan **thumsa** with the pre-positional **th~y** consonant interchange, characteristic of numerous Etruscan~Turkic parallels. The Chuvash variant of this word, like the Etruscan **thumsa**, is told with the interdental **th**: **themthe** "soft", "pleasant". This is the case with many Etruscan~Chuvash variants of Turkic words (Etruscan. **thesan** "radiance", "the goddess of daybreak", Chuvash. **thithen** "shining", "beaming", old Turkic. **yashin** " radiance", "the god of thunder", etc).

The correspondence of the Etruscan~Chuvash pre-positional **th**, as mentioned above, is an important key to revealing the mystery of the Etruscan language.

The Etruscan expression **thumsa matan** [92, 296], referring to a young woman, is interpreted as "pleasant belle" in which **matan** can be compared with a Turkic **matan** - a dialectism denoting "beautiful woman" [162, 237].

Another Etruscan sentence, referring to the deceased woman- **thumsa kilva neri** [92, 288], means "a fairy with a sweet tongue". The first two words are Turkic: **thumsa** - Turkic **yumshak**, Chuvash **themthe** "sweet", "elegant", "pleasant"; **kilva**-Turkic **kil**, Chuvash (dial.) **kêl** "tongue" [43, 113]. The etruscan **kilva** structurally coincides with the old Bulgarian **chilkhi**, the Chuvash **chelkhe** ("tongue") [43, 113].

thumsa kilva is both phonetically (**th**) and structurally consonant with the analogical expression in the Chuvash language: **themthe chelkhe** "sweet tongue". Only the last word of the line – **neri** is not Turkic. It is interpreted through Latin and Greek as **nereid, nereis** ("fairy").

Both the Etruscan **kilva** and Turkic **kil** ("tongue") has the same derivations with the meaning "to beg", "to request": Etr. **kle**, Turk.**kile**, Chuv.**kêle**. In the light of the Turkic **kile/kêle** the Etruscan **kle**, usually used before names of gods, finds its right interpretation: **kle Vanth** "beg Vanth", "request Vanth" (an Etruscan god) [92, 292].

This expression is observed in a text where we also see some other Turkic words all semantically associated with worshipping gods:

hekia aisna kle vanth
khim enak usil repine tenthas [92, 269]

The verb **hekia** referring to Aisna, an Etruscan goddess, is the old Turkic **ök/ögi** («to praise») [176, 495]: «praise Aisna».

The whole line means «praise Aisna, request Vanth».

heki(a) differs from the Turkic **ök/ögi** basically with the prosthetic **h**, characteristic of numerous Etruscan words: **hinthu** – old Turkic **inchü** («heritage»).

The prosthetic **h** is also characteristic of Khalaj, an old Turkic dialect: **hil** – common Turkic **öl** «to die», **hirkin** – common Turkic **erken** «early», etc [24, 185-189].

In the second line of the text **khim enak,** used as an attribute of **Usil,** an Etruscan god of the sun, is evidently interpreted by means of the Turkic (Chuvash) **khim** («sparkle», «radiance») and **eŋek** («face», «cheek») to emphasize the radiance of **Usil: khim enak Usil,** thus, means «Usil with radiant face».

In the Chuvash language **khem** is used in analogical combinations such as **khem kuth** «flaming eye», **khemle pitthamarti** «sparkling face» [200].

«Sparkling face» was a usual attribute of the heroes in the «Iliad» («Feano with sparkling face»).

In the line **khim enak usil repine tenthas** the only unknown word is **repine**, but **tenthas** is a cognate of the old Turkic **teŋ, teŋdesh, teŋeshi** («equal», «similar», «like» [176, 551-552; 202, 724], which logically completes the line: «similar to Usil with a radiant face».

The expression **khim enak** («radiant face») is also used as an attribute of **Kath,** another Etruscan god of the sun:

kathre khim enak «Kath with a radiant face».[92, 296].

In an Etruscan text we also observe the expression «god-faced», widely used in the «Iliad» as an attribute of heroes: god-faced Paris, god-faced Ayaks.

The same expression is found to refer to Kekha - an Etruscan god:

kekham enak eisna hinthu «Kekha-faced Eisna's heritage»

hinthu is the Turkic **inchü** («heritage»).

Turkic **inchü** was used in this meaning in an old Turkic (Avar) writing found in Eastern Europe: **ana ed inchü** «mother's wealth heritage» (**ana** «mother», **ed** «wealth» [25, 34].

Thus, all the key words of above mentioned texts are Turkic words, semantically connected with worshipping, praising, etc: **kel** «tongue», **kele** «to request», **khem** «radiance», **eŋek** «face», **ök/ögi** «to praise», **teŋdesh** «similar», «equal».

The Turkic equivalents of the texts only differ from the Etruscan ones with the absence of the names of the gods:

Etruscan	Turkic/Chuvash
thumtha kilva	**themthe chelkhe** «sweet tongue»
hekia Eisna **kle** Vanth *«praise Eisna, reguest wanth»*	**öqi …..** **kele** … *«praise … request»*
khim enak usil repine tenthas	**khem eŋek … -e** **teŋdesh** *«similar to ... with radiant face»*
kekham **enak** eisna **hinthu** *«Kekha-faced Eisna's heritage»*	**…. eŋek … inchü** *«face …heritage»*

Thus, we can observe a number of important factors to prove the Turkic character of the Etruscan language:

1. In the vocabulary of the translated Etruscan texts we clearly observe systematic consonant shifts between the Etruscan and Turkic languages. Simultaneously we observe stable correspondence of some Etruscan and Chuvash consonants which transparently serve as a key to the origin of numerous Etruscan words. This correspondence is based on the historical relationship between the Etruscans and the ancestors of the Chuvash and Bulgars – the Cimmerians, who seem to have dominated the Turkic ethnogeny of the Etruscans.

2. The semantics of some Etruscan words has been interpreted by some researchers through the combinatorial method or bilingual texts either correctly or closer to their original meaning, but they were considered to be of unknown origin. We have discovered that these words are of Turkic origin.

Some of them have been touched upon in the texts we have interpreted. The verb **flerth,** for instance, was interpreted by some Etruscologists as denoting «to show itself». This is the same Turkic **belirt** («to show itself», «to signify») which differs from the

Etruscan one in the widely spread pre-positional **(b-f)** and post-positional (**th-t**) consonant shifts.

A vivid example, that we dealt with is the Etruscan **thesan** («radiance», «daybreak»), which corresponds to the Chuvash **thithen** «shining» (**<thith** «to shine», the old Turkic **yashin**).

There are other examples. The Etruscan **kleva,** interpreted as «a ritual offering» [157] is the same **keleu** «praying», «supplication», used in Turkic ritual texts with this meaning. Both **kleva** and **keleu** originate from the cognate verbs – the Etruscan **kle,** the Turkic **kele** «to pray», «to request». We have observed the Etruscan **kle** to be used in ritual texts in the analogical meaning before the names of gods.

The verb **hec,** interpreted correctly («to add») was considered to be of unknown origin [157], while it is, in fact, the Turkish **ek** «addition» (**>ek-le** «to add») [18, 297].

The Etruscan **makte,** interpreted correctly («to praise») was established to be the Turkic **makta** («to praise» **<mak** «praise», **ta,** verb forming suffix) [18, 258]. This word is among the Etruscan borrowings in Latin (**macto** «to praise»).

The Etruscan **thapin** and **tiv,** correctly interpreted by researchers as «to worship», and «to show», are found to be the Turkic words **tapin** («to worship»), **tiv/teg** («to touch upon», «to describe», «to deal with»).

The Etruscan gloss **thruna,** presented in a source denoting «power» [112, 353], is the same **turun** (a high title of feudal nobility) in the Old Bulgar language [65, 166].

Some Etruscan words used in ritual texts were not interpreted correctly being generally associated with the notion of ritual. For instance, **santi** is presented as «a kind of offering», while it is the old Turkic **sandi** («honourable»). **Santi** is used in a ritual text in combination with **arvus** (old Turkic **arvish** «conjuration»: **santi arvus** – old Turk. **sandi arvish** «honourable conjuration».

3. The Turkic appellatives, discovered in each Etruscan text we have interpreted, are not semantically chaotic, but harmonious, all

referring to a definite branch of religious ceremonies: in the texts devoted to sacrificing we mostly discovered Turkic words denoting names of several sacrificial foodstuffs and semantically related verbs; in the texts dealing with ceremonial eating we mostly discovered Turkic culinary terms denoting eating, drinking, drinks. etc.; in the text dealing with the parting of two persons we observed the Turkic words denoting a wish for good journey and health. Finally under the picture with the description of a young man riding a horse we discovered a transparent Turkic expression with the meaning "to ride a horse".

4. Finding correspondence between the content of the text and the picture that accompanies it appears to be an important factor in showing the accuracy of translations. We clearly observed this identity in the pictures in which a young woman is seeing a soldier off to his country (**ii ulath ilina** -Turkic **ii ulash iline**), a man is rapidly driving a chariot joined by horses (**athe kufarce -** Turkic **ate kuvardı**), and two warriors are fighting (**enkten** - Turkic **enqdin**), etc.

5. We also witnessed the advantage of possessing information about the mythology of the old inhabitants of the region, which permits us to identify some expressions related to mythological views (**hermial kapzna slman -** Turkic. **Hermesin kapısına salman**).

All these factors assist the translator with preliminary information, foretelling what can be described in the texts.

6. In addition, the dominating morphological system, including most case forms of the noun, and categories of the verb, are evidently Turkic;

Thus, in identifying the origin of early Mediterranean languages the Turkic character of the Etruscan writings appears to be a dominating factor and is logically consistent with the Turkic onomasticon of the region, the substratum of the same origin in old Greek and Latin, and with stories from old European sources.

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